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THE LATE SULTAN.

THE LATE SERASKIER PASHA. THE LATE CAPITAN PASHA.

Published by R. Tyas, 3, Paternoster Row, July, 4, 1840.

TURKEY AND THE TURKS:

BEING

THE PRESENT STATE

OF THE

OTTOMAN EMPIRE.

BY JOHN REID,

AUTHOR OF "BIBLIOTHECA SCOTO CELTICA," "SKETCHES OF TURKEY," ETC., ETC.

LONDON:

ROBERT TYAS, 8, PATERNOSTER ROW.

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PREFACE.

In laying this volume before the public, I have no apology to make. I did not go to Turkey to write a book, but wrote one because I was there; and if I have been severe on the inhabitants, it is not because I had a preconceived bad opinion of them, but because I found them as I have described them.

I am aware that some of the statements and opinions contained in the following pages are different from those hazarded by other writers, but they are not on that account to be considered less true. I had opportunities of observation which mere travellers never can have, and I had more time for inquiry and remark, than residents usually can afford for that purpose.

If the critic says that I have been uniformly

severe with all and sundry, except with the Armenians, and a few classes of the Franks, my answer must be, that the Armenians are the only portion of the subjects of the Sublime Porte that deserve to be well spoken of *en masse;* and that, unfortunately, but few of the Franks, except the Britons and French residing there, are entitled to praise. Let not the Turks say I have abused them unfairly, for, if there is any fault at all, it is that I have not gone far enough, as, if I had committed to paper *all* the crimes and enormities which may be justly charged against them at the present day, my book would have been unfit for the perusal of the general reader—many of their crimes and practices being of too depraved a nature to hazard in a work intended for ordinary perusal. The Greeks need not complain: it is true I have given them a bad character, but I have qualified it with the assurance that they are forced to be bad from the position in which they stand, and that, if once free, they have that in them which would yet redeem their character.

My object in publishing the present volume is, if possible, to inform the people of this country of the actual condition of the Turks, their subjects, and slaves; in the hope that it is not yet too late to do something for the descendants of those whom our forefathers, through jealousy, allowed to be overcome by the masses of ruthless barbarians that turned the sweetest spot in Europe into a vast and howling wilderness.

For the historical parts of this volume I have been indebted to many sources; for the descriptive, entirely to my own observation; and for the political, to opinions formed during a residence in the country, as well as to a systematic examination of the various conflicting interests, during a very long voyage, when I had no means of seeing a newspaper of any kind, or of imbibing views from the conversation of others.

During the time this volume has been in the press, several changes have taken place in the Turkish government, all of them tending to confirm me in the opinion that Russia is the only one that is playing her game in the East.

without having her plans and calculations upset. Turkey is tottering, Austria is trembling, Egypt is between two fires; France is insincere, and England is humbugged.

If my book is abused, I shall have the consolation of knowing that it is abused for its pure unvarnished truth; and if my style is condemned for being Scotch, I reply, the critic has no more right to call Scotticisms vulgarisms, when compared with Anglicisms, than he has to place the broad-shouldered and well-proportioned Highlander beside the effeminate and padded metropolitan exquisite, and then call the hardy child of the mountain vulgarly made.

London, 30*th June*, 1840.

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TURKEY

AND THE TURKS.

CHAPTER I.

TURKEY.

The Turkish Empire: its Extent.—Turkey in Europe: its Capabilities, Mountains, Rivers, Seas, Channels.—Turkey in Asia—in Africa.

THE term Turkey, as applied to any particular part of the world, is not strictly correct, but is generally used to denote those countries under the dominion of the Grand Turk or Sultan. The Turkish empire embraces countries in Europe, Asia, and Africa, extending more or less from the 20th to the 45th degree of north latitude, and from the 10th to the 47th of east longitude; and is founded upon the ruins of some of the most splendid kingdoms and republics that ever existed; and, in Europe alone, the Turkish sceptre is swayed over more than 150,000 square miles.

In an empire of such vast extent, there must of necessity be many variations of temperature and production; but Turkey in Europe may safely be called the garden of the world, for such it was formed to

be by nature, although man has transformed it into a vast and howling wilderness. The climate is for the most part temperate, and the slightest cultivation suffices to bring forth the most delicious fruits. Yet agriculture and pasturage are so much neglected that, if Turkey was not supplied with grain from Russia, or some other quarter, three fourths of the people must die of famine.

The general appearance of Turkey in Europe is mountainous, but yet it is not wanting in beautiful plains and valleys, lakes and rivers, caverns and springs; whilst a great portion of it is bounded by seas and straits, and is, therefore, possessed of every natural advantage for improving the fertility of the soil, and every facility for an extensive commerce.

The principal mountains are the grand range of the Haemus or Balkan, on the south of the Danube, running from the south-west to the north-east. From the western extremity of this range two other extensive chains of mountains break off: one running north and west, between Dalmatia, on the west, and Bosnia and Servia, on the east; the other, passing towards the south, forms the mountains of Albania and western Greece.

The most important rivers in, or bordering upon, Turkey, are—the Danube, which is now navigated by steamers; the Maritz, or ancient Hebrus, which falls into the Ægean Sea, after a course of nearly two hundred and fifty miles; the Vardari, or ancient Auxius, which, rising in Mount Scardus, discharges itself into the Gulf of Salonica, after fertilizing nearly two hundred miles of its course; the Esker, or ancient Oeskus,

the Morava, or ancient Margus, which discharge themselves into the Danube; as well as more than a hundred rivers of lesser note, but which furnish sufficient irrigation for the rich but neglected soil through which they pass.

Turkey in Europe is bounded, by water, on the east by the Black Sea, the Bosphorus, and the Sea of Marmora; on the south by the Dardanelles and Archipelago, the latter studded with some of the richest islands in the world; rich in native productions, but blasted, blackened, and devastated, by the tyranny and oppression of man.

Turkey in Asia is bounded, by water, on the north by the Black Sea, on the west and south by the Mediterranean; and includes Anatolia, Armenia, Syria, and Egypt; at least the sultan claims them as his, although his *de facto* possession is at present of rather a questionable nature.

Turkey in Africa is bounded, by water, on the north by the Mediterranean, and consists of Tunis, Tripoli, and some places of smaller note. But it is not my design, in this work, to enter into a minute geographical account of the country, such having been formerly done by more able hands; my intention being merely to give a brief outline, in order that the present state of Turkey may be more easily understood; and I have been more particular with that part of the empire which is in Europe, on account of the greater importance attached to it in the after pages of this volume.

Previous to entering upon the condition of Turkey and the Turks at the present day, it may not be deemed out of place to give a rapid glance at their

early history: those of my readers who are well versed in Turkish affairs will of course find no new facts developed; but those who have not studied it so deeply as may be necessary to the understanding of the state into which that empire has fallen will find it as interesting and useful as the limits I have occupied will admit of.

CHAPTER II.

THE ONWARD COURSE OF THE TURKS.

Original Tradition of the Turks — Oghus Khan. — Waled. — Migration of the Turks. — Genghis Khan. — Soliman. — Ertogrul. — Sultan of Iconium. — Osman. — The Crusaders. — Fall of the Cross before the Crescent. — Appearance of the Turks in Europe. — Thrace. — Macedonia. — Amurath. — Mahomet II. — Fall of Constantinople. — John Hunniades. — Corinth. — Athens. — The Morea. — The Crimea. — Scandeberg. — Mathias, King of Hungary. — Bajazet II. — Selim. — Soliman. — The Fall of Rhodes. — Selim II. — Battle of the Lepanto. — Amurath III. — Mahomet III. — Achmet. — Mustafa. — Osman II. — Amurath IV. — Ibrahim. — Mahomet IV.

It is now nearly five centuries and a half since Osman, or Othman, founded the Ottoman empire, and assumed the title of sultan; but, previous to that time, the Turks had existed as a warlike nation for at least two thousand years, and they appear to have had kings or chiefs of their own fifteen hundred years before the Christian era. Their original tradition and belief is, that they are descended from Turk, the son of Japhet, and that they have been a consolidated people, under a hereditary chief, ever since the days of the flood; that Japhet, at his death, gave the care of the family to Turk, who became their chief, and was succeeded by his lineal descendants in the male line. The first mention we have in history of their warlike deeds is in the time of Oghus Khan, about one hundred and forty years before Christ; when we read of their driving the Cimmerians from the borders of the Palus Mæotis into Upper Asia. At this period the countries they inhabited on the borders of the Palus Mæotis, Euxine, and Caspian, were but thinly

populated; and it is more than probable that the Turks, as a separate race, were then comparatively small; although, by intermarriage with the Parthians, Scythians, Tatars, etc., they had in some places become mixed, and were known under other names.

Previous to the time of Mahomet the Turks were pagans, and were divided into tribes like the Circassians of the present day. But in the reign of Waled, eighty years after Mahomet, about the 764th year of the Christian era, the Arabs invaded their territories, compelled them to embrace the faith of the prophet, and pay tribute to the caliph. The Turks were not however, at that day, disposed to sit quietly down under the yoke of another power; and, accordingly, the invaders themselves were shortly afterwards attacked and driven out; tribute was refused, but the religion of Mahomet, so suitable to their habits, manners, and ideas, was retained, and has since flourished more amongst them than even where it was originally promulgated.

After this time the Turks continued to migrate from the mountains of Bogdo, and, by a slow, gradual, yet steady progress, they united themselves by marriage or conquest with the different Sclavonian and Gothic tribes on the north and east of the Caspian, until, in the 11th century, they had extended as far as Persia. About the beginning of the 13th century Genghis Khan gathered all the Turks and tribes of Upper Tatary, against the princes of Balk and Samarcand. But the Turks, without waiting for the rest, set out under their chief, Soliman, and, driving their flocks and herds before them, encamped, in 1214, in Aderbeijan, to the number of about fifty thousand horsemen.

The other Tatar tribes followed and drove them farther west into Armenia. Soliman was drowned while attempting to ford the Euphrates, in 1220, and was succeeded by Ertogrul, who appears to have combined the talents of a distinguished warrior, an able legislator, and skilful diplomatist. His alliance was eagerly sought by many other chiefs; amongst whom was the sultan of Iconium, whose kingdom was harassed by the Tatars under Genghis Khan. Shortly after the alliance with the sultan, Ertogrul accepted the command of the army, beat off the Tatars, acquired great honours, and left them to his son Osman.

Osman or Othman, as before observed, was the founder of the Ottoman empire. The materials of his kingdom were the descendants of that tribe or tribes of the Tatars calling themselves Turks, who had emerged from Upper Tatary in advance of Genghis Khan; and who, after being driven by that Mogul chief as far as the Euphrates, succeeded in driving him back; thus winning by their own swords territory for themselves and their allies, all of whom in the end became subject to the Osmanlees.

Osman founded the Seljukian dynasty, and ascended the throne in 1300 under the title of sultan. He soon subdued such portions of Asia Minor as had not formerly been included in his sway, and extended his conquests into Georgia, and over the whole of Armenia. But the progress of his arms suffered a temporary check from the efforts of the Crusaders, and the sultan was obliged by the capture of Nice to remove the seat of government to Iconium. The check was only temporary; and, as European armies, the choice chivalry of the west, appear-

ed on the battle-field one after the other, they were met by hordes of these eastern barbarians, terrible for their fury and numbers. The knights and followers of the cross fought bravely; some of the best of England's blood was left on these eastern battle-fields. But the Greek emperors were more jealous of the progress of the Crusaders than the Turks themselves, and sacrificed the cause of Christianity by the dissensions they sowed amongst the armies; by the neglect to furnish promised assistance, and, above all, by disgraceful treachery. The crescent prevailed over the cross, the Crusaders were finally driven from Asia, and the Christian inhabitants reduced to slavery.

About the middle of the 14th century the Turks made their first appearance in Europe, already formidable by the report of their conquests: they poured down in quantities, of which no man could reckon the number, covering the fairest portion of the world with the blighting of locusts; destroying or appropriating whatever fell in their way, and massacring the inhabitants without mercy. At first they penetrated into Thrace, the greater part of which they subdued, and then turned their arms with like success against Macedonia, and conquered the whole east of Europe as far as the Danube. Gallipoli soon fell, Adrianople was taken in 1360, where Amurath settled the seat of his empire in Europe, and established the corps of soldiers so long and so fearfully known under the title of Janisaries. After the fall of Adrianople the tide of Ottoman conquest flowed on, and their arms did not suffer any important check until the battle of Ancyra, in 1402. Here they were defeated, and this defeat, with the efforts of the Venetians, Albanians, and

Hungarians, stayed the course of their conquest for a while. But on the 29th of May, 1453, Constantinople fell into their hands, and the Roman empire in the east was extinguished.

Constantinople now became, under the victorious sceptre of Mahomet II., the seat of empire; and in the following year he marched an army of twenty thousand men into Servia, and compelled the Servians to guarantee an annual tribute of twenty thousand pounds. In 1455 a fleet was sent against the islands of Rhodes and Chios; but it failed in its purpose, and returned to the Dardanelles, after reducing Cos, and some other trifling places. The sultan then turned his arms against Belgrade, beat down part of the wall, and blockaded the river with sixty vessels; but the renowned John Hunniades, arriving with a small army, made a furious attack, burnt the navy, routed the army, wounded the sultan in the thigh, and liberated the city.

After this defeat Mahomet commenced his plan of entirely subjugating the Morea; and the Greek princes, alarmed at the progress of his arms, began to prepare to retire into Italy. The Albanians, on this, seized upon Greece, and offered the cities and fortresses to the sultan, if he would let them keep the open country. But the sultan marched an army upon the Albanians, defeated them, and exacted tribute from the Greeks. Soon after this the Greeks revolted; Mahomet entered the country at the head of a powerful army, and, after subjugating it, carried away upwards of two thousand of the first Greek families to Constantinople, where they were sold into slavery. Corinth, Athens, and the principal cities, were now in the hands of the conqueror.

Still the Greeks struggled, but it was in vain; for by 1459 the whole country was subdued, excepting a few maritime stations held by the Venetians. The Crimea soon shared the fate of the Morea. The emperor of Trebizond was defeated, and put to death, while his country was brought under the Turkish yoke. The victorious career of Mahomet was, however, checked at this time by Scandeberg the Epirote, who dispersed an army of 12,000 Turkish cavalry, and slew 7,000 of them, and defeated another, with the loss of their general and 4,000 men. Scandeberg now laid siege to Belgrade, but was defeated, through the treachery of one of his own generals. Nothing dispirited, he however prosecuted the war with energy and talent, routing no less than two armies of 20,000, one of 40,000, another of 30,000, and a fifth of 18,000 men; whereupon, Mahomet thought it advisable to conclude a treaty with him in 1461.

The sultan, being now at peace with his most formidable opponent, completed the conquest of the Greek islands, Wallachia, Bosnia, and Illyria. The Venetians, then justly alarmed, entered into an alliance with the Hungarians, for the purpose of preventing the farther stride of conquest; an alliance which, notwithstanding his treaty, Scandeberg willingly joined. The Hungarians invaded the Turkish dominions on the west, and carried off twenty thousand slaves. The Venetians attacked them on the south, but, after making some conquests, were obliged to abandon their enterprise; and, being defeated in two battles by the land, solicited assistance of France, Germany, and Spain. This assistance arriving, they again entered the Morea; but, being again repuls-

ed, applied for assistance to Mathias, king of Hungary, who soon ravaged Servia, carrying off prisoners and spoil to an immense amount. Mahomet first tried to gain over Scandeberg as an ally; but, not succeeding, sent army after army against him. These, however, were uniformly defeated and dispersed.

In 1466 death carried off Scandeberg from the scene of his heroism, and the sultan, being once more freed from his most formidable foe, completed the subjugation of Epirus and Albania. In 1469 the Venetians defeated him in a pitched battle, and entered into an alliance, to oppose him, with the kings of Naples and Cyprus, and the Grand Master of Rhodes; while they also encouraged the king of Persia to attack him from the east. Mahomet, however, was undaunted, and, having defeated the Persians, reduced the Venetians to conclude a treaty of peace in 1479.

In 1480 the war was again renewed, Rhodes besieged, the city of Cephalonia taken from the Venetians, Italy invaded, and Otranto reduced. After which, Mahomet II., dying, was succeeded by his son Bajazet II., who soon began a war with the Mamelukes, which ended, under Selim I., in their entire subjugation. Towards the end of the 15th century Circassia was rendered tributary; Caramania and Croatia entirely reduced; Lepanto, Modon, and Duraz taken; Syria and Moldavia invaded and laid waste; until, in 1503, another treaty of peace was concluded.

In 1512 Bajazet was murdered by his second son, Selim, who ascended the throne, and, raising an army, marched against his brother, defeated his forces, and put him to an ignominious death. He then attacked the

Persians, defeated them in a great battle, took the city of Taurus, and turned his arms against Egypt, which he reduced in 1517, and died in 1519, while maturing a plan for the capture of Rhodes.

Soliman succeeded his father, Selim, and was scarcely seated on the throne, when, the governor of Damascus rebelling, he sent an army against him, defeated and slew him. In 1520 he invaded Hungary, and took possession of Belgrade. In 1522 after a most gallant resistance, Rhodes fell before the almost invincible might of his army; and Christmas morning of that year saw the Mussulman conqueror enter the city, and openly profane the temples of the Christians, who had fought so long and so unweariedly in their defence. In 1526 the war with Hungary was continued with more vigour, the Turkish army there was increased to two hundred thousand men, and the king of Hungary, rashly engaging in it with an army of only twenty-five thousand, was utterly defeated. In the flight, the king was drowned in a ditch, and shortly afterwards Buda fell into the hands of the Turks. It was, however, retaken by the Hungarians in 1528, and again by the Turks in 1529. Moldavia now submitted to the yoke, and Austria was invaded; but, the weather proving unfavourable, Soliman was obliged to retire from Vienna, and was soon after entirely expelled from all parts of Germany; whereupon he turned his arms toward the east, subdued Georgia, and took the city of Bagdad. In 1540 Hungary was reduced to be a Turkish province. In 1552 the bannat of Temeswar was subjugated. Malta, however, baffled his arms in 1565; and in 1566 death put an end to his career.

Selim II. succeeded his father, Soliman, and in 1571

the Venetians were obliged to surrender the island of Cyprus to his arms; but the Turks having lost the naval battle of Lepanto, their maritime power was for ever crippled. This engagement, one of the most remarkable ever fought, deserves particular attention. The Christian fleet was commanded by Doria, the celebrated Venetian admiral, and consisted of seventy-eight Spanish and three Maltese galleys, under John of Austria, natural son to Charles V.; one hundred and eight Venetian galleys, six galleasses, two tall ships, and eighteen galliots, under Venieri, a well-known commander of the Republic; and twelve Papal galleys, under Colonna, a relative of the Pope. On board this fleet were upwards of twenty thousand soldiers, many of them veterans and knights of renown. The Turkish fleet consisted of three hundred and thirty-five sail, under Ali Pasha, who was at that time the capitan pasha. The most experienced of the Turkish leaders were opposed to an engagement, but Ali Pasha was determined to risk it; and Parteu Pasha, the capudan bey, having taken on board sixteen thousand Janisaries and other soldiers, the fleet started down the gulf for the island of Corzalates, between Lepanto and Patras. The fleets came in sight of each other in the afternoon of the 7th of October. John of Austria immediately ordered the signal for engaging to be hoisted, and rowed through the centre division of the fleet in his long boat, in order to encourage them, while Doria did the same in the right division, and Barbadico, a Venetian, in the left. The signal for action was no sooner made than the Turks, with a furious cry that "rent the very sea," as an old historian relates, fell upon six galleasses, which lay at anchor

about a mile a-head of the combined fleets; but those vessels poured in such a destructive fire on their assailants that several of the Turkish ships were sunk, and the remainder sheered off. At this juncture the wind shifted round to the west, and, covering the Turkish fleet with smoke, seriously incommoded them in their movements. The Turkish commanders, however, soon rallied, and came on to the battle with the most determined bravery; but the fury of the Osmanlees was not a match for the cool science of the Christians, and, after an action of several hours, victory declared itself for the followers of the cross. The number slain or drowned in this engagement has never been accurately ascertained, but it is computed that thirty-two thousand Turks and four thousand Christian prisoners lost their lives in the Turkish fleet: two hundred and twenty-one Turkish vessels were captured, forty sunk, and seventy-four escaped.

Notwithstanding this awful loss, the new capitan pasha, Kili Ali Pasha, fitted out next year a fleet of two hundred and fifty sail, with which he ravaged the coast of the Christians, and managed his manœuvres so well that he escaped with impunity. On land, the Turks were all but invincible, and they again invaded Hungary with various successes and defeats.

In 1574 Amurath III. succeeded his father, Selim II.: during his reign the Mussulman arms received several severe checks from the German confederation. He was a man of a morbid and melancholy disposition; and, the discharge of a cannon having broken one of his palace windows as he reclined on his divan, he imagined that it portended his death, and died from encouraging the belief.

In 1594 Mahomet III. succeeded his father, Amurath III., or, as he is sometimes called, Amurat III., and, sometimes, Morad III., and began his reign by destroying nineteen of his brothers; and causing ten of his father's wives and concubines to be thrown into the Bosphorus, under a suspicion that they might prove with child. At first he carried on his wars in Germany by his pashas; but, not being so successful as he wished, he afterwards went himself to Buda, with two hundred thousand men; and, having taken Agri, returned to Constantinople. He was a man of a most savage and bloodthirsty disposition; and, when the Turks took Alba-regalis by capitulation, and guaranteed the Christians their lives, they were all afterwards put to death. He also destroyed his own son and his son's mother, on suspicion of attempting to dethrone him. During his reign the Emperor Rodolph II. entered into an alliance against him with the princes of Transylvania, Wallachia, and Moldavia, defeating his armies in many engagements, which ended in the Turks being entirely driven out of these countries; and, whilst treating with the emperor of Germany for a peace, in January, 1604, he suddenly died, from the consequences of his debauched and dissipated habits.

In 1604 Achmet, second son of Mahomet III., succeeded to the throne, at the age of fifteen. The reign of Achmet was more distinguished by domestic than national wars. His life was attempted by a dervish, who rolled down upon him from the roof of a house a heavy stone, but which only hurt his shoulder. In his twenty-third year he soundly beat his favourite sultana, because she had strangled one of his sister's slaves, of

whom he had become enamoured; and died on the 15th of November, 1617.

Mustafa succeeded his brother Achmet, but made himself so odious by his cruelties that in 1621 he was deposed by the Janisaries.

Osman or Othman II., son of Achmet, was dragged from prison to occupy the throne from which his uncle had just been deposed. He had not been long on the throne when he began a war against Poland, and marched there at the head of an army of three hundred thousand men. His arms, however, met with no success, and he was glad to sue for peace in the same year. After this, chagrined at the failure of his expedition against the Poles, he meditated the entire destruction of the Janisaries; but, the plot being discovered before it was matured, he was strangled, and Mustafa for the second time elevated to the throne, on the 12th of May, 1622; and shortly afterwards, having been discovered in a plot to strangle the two brothers of Osman II., who were the only males existing of the true Ottoman line, he was again consigned to prison, and strangled in the same corner of the seven towers as his nephew had been a few months before.

Amurath IV., son of Achmet, ascended the throne in 1623, at the age of fourteen years. The Russians at this time began their encroachments on the Ottoman empire, by entering the Bosphorus, with one hundred and fifty sail, and destroying Buyukderè, and some other villages on its banks. The pasha of Erzeroom threw off his allegiance, and, with the king of Persia, devastated some of the Turkish provinces in Asia, while Tunis and Tripoli began to prepare for throwing off their allegiance.

Amurath IV. was a man of grossly intemperate habits; and during the early part of his reign the people were more than ever discontented with burdensome taxes, and the soldiers almost without discipline, while the pashas in the provinces were nearly independent. In 1633 a singular battle was fought, between two English merchant ships, in the Gulf of Vola, against the whole of the Turkish fleet; the English gained the day, and killed, during the action, the capitan pasha, a great number of Turks, and upwards of a thousand slaves. The action is remembered in Turkey to this day, although rather eclipsed by the later engagement at Navarino.

In 1634 Amurath, being twenty-five years of age, took the reins of government entirely into his own hands, and, determining to make himself feared, he strictly disciplined the army, hanged fifty of his subjects for grumbling at his taxes, strangled a cadi or judge, brayed the mufti or high priest, and his son, in a mortar, and, by way of variety, gibbetted a Venetian merchant for having built a house higher than suited his ideas. He also imprisoned all the European merchants until they paid ten thousand pounds of a fine, because he wanted money; searched the houses of all the foreign ministers for arms, and even took away the sword of the English ambassador, and attacked the Poles without declaring war, saying "that all Christian kings ought either to receive the Ottoman laws, or pay tribute to the sultan, or feel the sharpness of his sword." The Poles were, however, of another opinion, and they soon compelled him to sue for a humiliating peace. Afterwards he set out for Persia with one hundred thousand men, which army, at

Erzeroom, was increased to three hundred thousand. He laid waste the Taurus, and, leaving his army at Damascus and Aleppo, returned to Constantinople in December, 1635. He was now more cruel than ever, ordered all the wine to be destroyed, and punished with death whoever was found to have any, as also every one who used tobacco; and actually hanged his cook for not seasoning a dish according to his taste. His principal amusement consisted in shooting his subjects from his palace window, and his only companions were the worthless and debauched panderers to his crimes, or, as they were called, pleasures.

In 1638 Amurath determined to attack Russia and Persia; so, strangling one of his brothers, in order to insure a favourable campaign he set out in the month of May for the latter country, with a vast and well-disciplined army, captured Bagdad, concluded a favourable treaty of peace, and returned to his capital on the 10th of June, 1639. During the latter part of this year he brooded over the project of utterly destroying the Ottoman race, and was anticipated in his design of strangling his brother Ibrahim, the only remaining member, by the hand of death, which, on the 8th of February, 1640, freed the world from one of the most ferocious demons that ever cursed humanity—an incarnation of cruelty, to whom Nero and Caligula were but as spoiled children.

In 1640 Ibrahim ascended the throne, and gave himself up to every species of sensual and abandoned behaviour. In 1642 he took Azoff from the Cossacks, and several islands in the Mediterranean from the Greeks. In 1644 he sent an expedition, consisting of

seventy-four thousand men, against the island of Candia, with whom, at that time, he was at peace; and thus began a series of horrible murders and cruelties which lasted nearly fifty years.

In 1668 Ibrahim was strangled by the Janisaries; and his son, Mahomet IV., a boy of seven years, placed on the throne. During the early part of the reign of Mahomet, the affairs of Turkey remained in much the same state until 1672; when the Poles, attempting to detach the Cossacks from their allegiance to the Porte, were attacked by the Turks, and, being worsted, obliged to agree to pay an annual tribute of five thousand pounds, and to deliver up forty-eight towns and villages in the territory of Kaminiek. The states of Poland, however, refused to ratify the treaty; and Mahomet IV. again set out against them with a large army, but was defeated by John Sobieski, and lost 20,000 men, 25,000 wagon loads of provisions and ammunition, as well as the treasure chest, containing 10,000*l.* in pure gold.

CHAPTER III.

THE BACKWARD COURSE OF THE TURKS.

The Battle of Choczim. — John Sobieski. — Defeats of the Turks by the Russians. — Defeat of the Turks under the Walls of Vienna. — Extent of the Turkish Empire. — Defeat of the Turks by the Venetians. — Soliman II. — Vizier Kyoprili. — Achmet II. — Mustafa II. — Peace of Carlowitz. — Achmet III. — Mahmoud. — Osman III. — Mustafa III. — Russia and her Strides. — Abdul Hamed. — War with Russia and Austria. — Selim. — Russians' Onward March. — Mustafa IV. — Defeat of the Turkish Fleet. — Mahmoud II. — Greek Revolution. — Battle of Navarino. — The Janisaries. — Russian Aggressions. — Defeats of the Turks. — Campaign of 1829. — Russians enter Adrianople. — Mehemet Ali. — Battle of Nezib. — Death of Mahmoud. — Betrayal of the Turkish Fleet.

THE Turkish power seems to have been at its zenith previous to the battle of Choczim in 1673, for the check which the Mussulman arms there met with from John Sobieski has never been retrieved. The immediate consequence of this battle was, the Poles entirely throwing off the Turkish yoke; although Poland, from not supporting her king properly, was compelled afterwards to abandon her pretensions to Kaminiek and the dominion of the Cossacks in Podolia.

Peace being concluded with the Poles, the Turks turned their arms towards Russia, but with little success; for in 1678, one army being defeated near the city of Cherin, another, consisting of forty thousand men, on hearing the news, threw down their arms and fled. These defeats, and some others of minor importance, induced Mahomet to sue for peace, but not being able to obtain it on the terms he proposed, he, in 1679, sent against them another army consisting of

one hundred and fourteen thousand men, under the command of his vizier. After many defeats, a small portion of this vast number returned to Constantinople, and the vizier lost his head for not succeeding.

The sultan, nothing daunted by these defeats, swore upon the Koran that he would make the altar at Rome a stall for the Mussulman's horse, and in 1683 marched upon Vienna with an immense army. Sobieski, then king of Poland, hurried to its relief, and, as is well known, completely routed the Turkish army and captured the holy standard of the prophet.

At this time the Turkish empire in Europe, Asia, and Africa, is said by some historians to have embraced twenty-eight millions of inhabitants, and by others fifty-four millions, so that it would be a hard question to solve correctly at the present day; yet, by taking the mean difference between the two extremes, we have a population of forty-one millions, and which, from the conversations of intelligent Armenians, I am inclined to think nearly correct. But at the present day it is a matter of doubt, if the Turkish sceptre *de facto* sways over eight millions of people.

After the two defeats from Sobieski, the former invincible might of the Moslem march was gone, and victory was most frequently on the side of their opponents. In 1684 the Venetians, stimulated by the derangement of the Ottoman divan, and the poverty of its treasury, declared war against the Turks and beat them in several battles; whilst the Poles and Germans continued to harass them on their northern and western frontiers. In 1687 Mahomet IV. was deposed and shut up in the prison of the Seraglio,

while his brother Soliman was raised to the throne. At this juncture, such was the state of affairs that it was generally believed that the Ottoman empire in Europe was about to fall in pieces; while the press in England, France, and Germany, teemed with thousands of raw, crude, and undigested volumes and pamphlets, predicting its fall, and the re-establishment of a new kingdom of one kind or other on its ruins: however, the empire at that time was saved by the talents and energy of the vizier Kyoprili, who, applying his whole care to the recruiting of the treasury and army, marched upon the Germans and regained many important places that had been lost. In 1691 he, unfortunately for the followers of the Prophet, was killed in an engagement at Islamkanen. The deposed sultan, Mahomet IV., and the reigning sultan, Soliman, died the same year, and Achmet II., third son of Ibrahim, succeeded to the throne. He was a prince of a weak and mean understanding, utterly incapable of managing the affairs of any government, and consequently matters at the Sublime Porte became more and more confused. He died in 1695, and was succeeded by his younger brother, Mustafa II. During the reign of Mustafa, Hungary again became the scene of conflict; and in 1697 the Turkish arms received a complete overthrow from Prince Eugene, at Brenta, which forced the sultan early in 1699 to conclude the treaty of Carlowitz, by which he surrendered Transylvania to the Austrians, the Morea to the Venetians, and Azoff to the Russians.

In 1703 Mustafa was compelled to abdicate the throne, and his youngest brother, Achmet III., was

placed upon it. After a reign of twenty-seven years, he was obliged by the turbulent Janisaries to abdicate, in 1730, in favour of his nephew, Mahmoud I., or, as he is sometimes called, Mahomet V., who reigned twenty-four years, swaying his sceptre with comparative mildness and humanity, and turning his attention more to mechanical than warlike arts. He died in 1754, and was succeeded by his brother, Osman III., who died in 1757, when the Ottoman throne was mounted by Mustafa III., nephew of Osman III., and son of Achmet III.

During the reign of these latter sultans a new power had been called into existence which tore away some of the finest provinces of the Osmanlees; and, from the beginning of the 18th century to the present day, Russia has steadily and gradually added to her empire at the expense of the sultan, and made the most strenuous efforts to possess herself of Constantinople; sometimes by the force of arms, and at others by treachery or diplomacy. The Turks, however, notwithstanding their wars at this time with both Persia and Russia, managed, by the treaty of Passarowitz, to regain the Morea from the Venetians.

In 1769 the Russians attacked the Turks, and on the 13th of July defeated the van of the vizier's army, consisting of sixty thousand men; he, as usual, for this defeat, lost his head, and was succeeded by Moldovani Aga Pasha, who managed to retreat towards Bender with the wreck of the Turkish army, which place was soon invested by the Russian general. The winter put an end to this campaign, and the sultan was desirous of concluding a peace; but Russia demanded the entire cession of Moldavia and Wallachia. Accordingly the

next spring saw both armies in the field. On the 18th of July the Russian army entirely routed a Turkish one of eighty thousand men, commanded by the khan of Crimea, strongly entrenched on an almost inaccessible mountain. The victors now pushed forward as far as the Danube, and on the 2nd of August routed another Turkish army under the vizier, killing or making prisoners upwards of forty thousand Turks, and capturing seven thousand wagon loads of provisions and ammunition, one hundred and forty-three cannon, with an immense quantity of other munitions of war. During this summer the Turks lost the fortress of Kilia Nova, and Ackerman. Bender was taken by storm, and thirty thousand Turks were there massacred by the Russians; after this Brailow was abandoned, and most of the garrison drowned in attempting to escape. The Russians, also, sent a fleet to the Morea, assisted the Greeks to commit great cruelties on the Turks, and completely occupied that peninsula. The sultan, however, equipped a force which drove them away. The Russians then sailed to meet a Turkish fleet which was reported to be coming down the Dardanelles, and, engaging them, destroyed all but one vessel of sixty-four guns, which was taken. After this the Russians blockaded the mouth of the Dardanelles, harassed Constantinople by preventing provisions reaching it, and levied contributions on the various islands of the Archipelago.

The war between Turkey and Russia continued until the end of the summer of 1774; when the Turks, although they had gained some important battles, were so completely crippled that they were glad to conclude a

treaty which ceded the Crimea, Kilburn, Kertsch, Senickala, and all the countries between the Bog and the Dnieper, and accorded a free passage for Russian vessels through the Dardanelles, Bosphorus, and adjacent seas; and Russia, on her part, gave up all her conquests except Azoff and Taganrog.

In 1776 Mustafa III. died, and Abdul Hamed, youngest son of Achmet III., succeeded to the throne; and in 1787 the war with Russia again broke out, and Austria joined in the attack on Turkey. After some reverses, Austria possessed herself of Belgrade, Czernitz, Cladova, Gradisca, Bucharest, and many places of smaller note, while Russia took Oczakow, Ackerman, and Bender.

In 1789 Abdul Hamed died, and was succeeded by Selim, the only son of Mustafa III.; and in 1790 Austria showed symptoms of wishing for peace. The Russians, however, steadily marched onwards, and, in the end of the same year, took by storm the fortress of Ismail, and massacred the garrison, containing upwards of thirty thousand men. After this defeat the vizier, as usual, returned to Constantinople, where, as a matter of course, he lost his head.

In 1791 the Russians opened their campaign by taking Maczin on the 4th of January; this they followed up by defeating a Turkish army near Brailow, on the 12th of the same month; after this the Turks gained some trifling advantages, but the Russians defeated in June an army of fifteen thousand Turks; in the beginning of July took the fortress of Anapa, and made six thousand Turks prisoners, while late in the same month another army of seventy thousand

of the flower of the Turkish soldiery was routed near Maczin, upwards of four thousand Mussulmans were slain, while the victors captured all the Turkish colours, cannon, ammunition, etc. Britain, at length, interposed, and a treaty of peace was concluded, Russia, of course, advancing her pretensions in proportion with the success of her arms.

In 1806 war again broke out with Russia, and, although the religious fanaticism and enthusiasm of the people were enlisted in favour of the expedition, which was on as large a scale as possible, Russia was almost everywhere victorious; and England, in her character of mediator, having given umbrage to the Porte, the trade with Britain was stopped, and the property of the English merchants seized without any notice. While the war continued on land, Russia, by water, blockaded the Bosphorus from the Black Sea, and the Dardanelles from the Archipelago, thereby causing a great scarcity of provisions at Constantinople. The capitan pasha was ordered to raise the blockade, but, on ascertaining the number of the Russian vessels, and their size, he thought it more prudent to remain in the Sea of Marmora. The scarcity of bread, as well as the attempt to introduce some reforms into the different departments of the government, raised an insurrection: Selim was deposed on the 29th of May, 1807, and afterwards strangled. He was succeeded by Mustafa IV., eldest son of Abdul Hamed, who was proclaimed sultan on the 30th of May, 1807, and deposed and strangled on the 28th of July of the following year.

During the reign of Mustafa, the difficulties of the

metropolis increased, and the capitan pasha was urged to risk a battle with the Russian admiral in the Archipelago. The battle took place near Tenedos. The Russian fleet consisted of ten sail of the line, and eleven smaller vessels. The Turkish one of eleven sail of the line and one smaller vessel. The action took place on the 1st of July, and lasted for eight hours, when victory declared for the Russians. Four Turkish ships were taken, three burnt, and two driven on shore, only two ships of the line and one smaller vessel escaping. In this battle the capitan pasha was severely wounded, and twelve hundred Turks were killed, and so disastrous had the war become that there was an appearance of the speedy destruction of the entire Ottoman empire; but Napoleon came forward, and by the treaty of Tilsit, which he concluded with Russia, saved Turkey at that time from farther devastation.

On the 5th of January, 1809, peace was concluded between Turkey and England, and the sultan has since then been in close alliance with this country.

On the 28th of July, 1808, Mahmoud II., or, as he is sometimes called, Mahomet VI., ascended the throne, and immediately began those reforms which he steadily carried out to his death. As, however, these are intended to form a separate chapter of this work, I will not enter into the detail at the present. Mahmoud was not long on the throne till the Russians again menaced his capital by advancing from the Pruth to the Danube. The sultan, however, unfurled the standard of the prophet outside the walls of Stamboul, and, assembling a large army, compelled the Muscovites

to retrace their steps; while, in 1812, a treaty was concluded, by which Russia gained Bessarabia with part of Moldavia.

After the Russians were driven back by Mahmoud, the discontent among the Greeks became more general, although artfully concealed, and various secret societies or political clubs were formed. The heads of these held a meeting at Constantinople in 1815, and in 1821 the Greek war of independence began in Moldavia. In 1822 the pasha of Janina, better known as Ali Pasha, the celebrated Albanian rebel chief, was induced to surrender, when he was immediately, and contrary to stipulation, put to death. After this time the war between the Turks and Greeks became more a series of massacres than one of battles: the defenceless Christians were everywhere sacrificed to the sword of the furious and fanatical Mussulman. To this day every Greek family in Constantinople or Adrianople can tell tales of dreadful and blood-thirsty barbarity practised upon their unoffending friends, while Scios, Ipsara, and almost every island of the Archipelago, yet remain depopulated and blasted by the murderous arm and scorching brand then lifted against them. The handful of freemen were, however, stronger than the armies of slaves. At least, the sultan found he could not crush them with all his cruelty, and he invited the pasha of Egypt to assist him. Ibrahim Pasha accordingly set out for the Morea with a large fleet well manned and armed. Navarino fell after a month's siege, whilst Tripolitza was taken by storm on the 20th of June, 1824, and the garrison put to the sword. Early in 1825 Missolonghi was besieged by the se-

raskier pasha and a large army, but he was able to effect very little, until April, 1826, when, the Greeks seeing it impossible to hold out any longer, the powder magazine and bastion of Bozzaris was blown up, which involved two thousand Turks in their ruins.

The freedom of Greece was now almost hopeless; but Britain and France, ashamed of their former lukewarmness in the cause of humanity and civilization, and Russia, who joined them to farther her own ambitious projects, entered into a league which ended in the combined fleets of England, France, and Russia, destroying the Turkish and Egyptian fleets in the Bay of Navarino, and the guaranteeing the independence of the Morea.

During these rebellions in the outskirts of the empire, there was in the very heart of the capital itself one of an equally important character, which manifested itself among the corps of Janisaries; but Mahmoud, convinced that Turkey could want them much better than submit to them, caused the mufti to excommunicate them, and then had them massacred without mercy. It is said that in one day upwards of twenty thousand were slain in Stamboul alone, and the number that fell in consequence of the excommunication of the *fetva* throughout the empire was not less than sixty thousand. Since then Turkey has enjoyed at least internal peace.

At the beginning of 1827 Russia again assumed a threatening aspect, but the sultan submitted to the treaty of Ackerman, which was concluded in October, 1827, and, as usual, stripped Turkey of a portion of her dominion. Mahmoud declared in a hatti scheraf of

the 20th of December, 1827, addressed to the different pashas of the empire, that this treaty was only made to gain time. Russia, at this, took umbrage; and, in a manifesto of the 26th of April, 1828, proclaimed her intention of again commencing hostilities.

Mahmoud, seeing no other course open, prepared for his defence, and, gathering together as effective an army as was possible under the circumstances, he sent it to defend the passes of the Balkan, the fortresses in the Danube, and establish its head quarters at Schumla. The Russians crossed the Danube on the 7th of June, and the Turks were driven from their entrenchments. The emperor met no obstruction until he reached the strong fortresses of Schumla and Varna, when he arranged the siege of these places, and returned to Odessa to gather re-inforcements. On the 26th of September the Turks suffered a severe defeat in Little Wallachia; and Varna fell, through treachery, on the 11th of October, after which, the campaign ended without any more important losses on the part of the Turks, excepting that Brailow fell into the hands of the Russians, and they thus gained a commanding position on the Black Sea.

The campaign of 1829 began by the Russians investing Silistria on the 19th of May, and afterwards cutting to pieces several detachments from the main army of the sultan. In the month of June, the Turkish army under Reschid Pasha, consisting of upwards of forty thousand men, was completely defeated; and its commander reached Schumla by a circuitous route, attended only by a small body of cavalry. After this

Silistria capitulated. The Russian general crossed the Balkan with little or no opposition, and entered Adrianople on the 20th of August, where he fixed his head quarters in the palace which had just been prepared for the reception of the sultan.

The Sublime Porte now felt more than ever their utter insignificance when left to themselves, and on the 27th of August concluded a humiliating treaty of peace; so far even were the members of the Turkish cabinet overawed, that they allowed the conquerors to dictate their own terms.

After the issue of this disastrous war, nothing of vital importance to the Ottoman empire occurred for several years. The pasha of Egypt continued, if not to delude, at least to overreach the sultan, and partly conceal his plans, whilst he was secretly preparing for the throwing off of his allegiance. The Turkish fleet more than one summer left the Golden Horn apparently bent on visiting Alexandria, but it always returned to winter quarters in the arsenal. An army was collected near the Euphrates, and there was much talk of coming to hard blows. England, France, Austria, and Russia, despatched many protocols and diplomatic notes, yet all but Russia were profoundly ignorant of the true state of the case until the denouement broke like a clap of thunder, awakening Europe from her slumber.

On the 23rd of June, 1839, the entire Turkish army under Halil Pasha was completely routed near the Euphrates by the Egyptian army under Ibrahim Pasha. On the 30th of the same month Sultan Mahmoud

expired, and on the 14th of July Achmet Pasha delivered up the Turkish fleet to the hereditary enemy of Turkey, Mehemet Ali.

Having now traced the onward and backward course of the Turks from the first to the last great event affecting their existence as an empire, I will, in the next chapter, take a review of the reforms which have been introduced into Turkey, with their past consequences and future promises.

CHAPTER IV.

REFORM IN TURKEY.

Sultan Selim. — Reform of the Army — of the Navy — the Civil Departments. — Dissatisfaction of the Janisaries. — Mousa Pasha. — Revolt.—Deposition of Selim.—Elevation of Mustafa IV.—Mustafa Pasha. — Murder of Selim. — Dethronement of Mustafa IV. — Accession of Mahmoud II. — Revolt. — Death of Mustafa Pasha. — Murder of Mustafa IV. — The Semiens. — Reforms of Mahmpud. — Destruction of the Janisaries. — New Dress. — Navarino. — Preparation for a Contest with Egypt. —Death of Mahmoud.

WHEN Sultan Selim ascended the throne in 1789, his intelligent mind saw at once the cause of the weakness of the Ottoman sceptre, and determined as far as he was able to remedy the defect. To any one able to think as a statesman at all, it was evident that Turkey had fallen to her prostrate condition by retrograding in civilization, while other nations were advancing, and Selim accordingly, comprehending his position, laboured to correct the prejudices, and enlighten the ignorance, of his subjects. This was far, however, from being an easy task. His first practical reform began by forming a new corps of soldiers, disciplined upon the European method. The firman for their embodiment is dated in 1796, and orders that twelve thousand men should be disciplined and clothed after the French system. In order to distinguish them from the Janisaries, they were called Bostanjees, and extensive barracks were erected for them about three miles from Constantinople,

on the route to the Black Sea. These barracks were capable of containing fifteen thousand men, but, as the sultan meditated a farther extension of the number of his new troops, another barrack was constructed at Scutari, on the Asiatic side of the Bosphorus, capable of containing thirty thousand men, and in their immediate vicinity the cotton and silk manufactories were raised.

In the former Turkish armies there was little or no system, but in the new corps Selim determined to introduce a method in the management as well as in the discipline. He therefore appointed a commander in chief, assisted by three staff officers and two *kaatibs*, or clerks. This commander in chief had under him twelve colonels, or *bin bashiis* (commander of a thousand), who had each under them about a thousand and fifty men. These again were divided into ten companies, under ten captains, or *yous bashiis* (commanders of a hundred). The captains had each under them five lieutenants, or *tchaoushiis*, who commanded each twenty men, and these had each under them two sergeants, or *onbashiis*, (commanders of ten). To every one of these regiments were also appointed ninety-six *topjiis*, or cannoniers, with a field piece and proper officers, sixty *arabajiis* or carters, twenty-four *soojiis* or water-carriers, and seventy-two attendants and servants. These arrangements being carried into effect, surgeons, standard-bearers, etc., were soon added to the new corps, which were exercised four days in the week near the Valley of the Sweet Waters of Europe. Carpenters, smiths, saddlers, and farriers, were employed from amongst the Christian inhabitants of Pera and Galata, while expert

and talented manufacturers of powder were procured from Europe to re-organize the barrutchanas of Constantinople, Gallipoli, and Salonica, as previous to this time the Turkish gunpowder had been of no use but to fire salutes.

Selim was not contented with organizing new troops, but re-modelled, as well, part of the old ones. The corps of bombardiers underwent a complete change, and were established on something approaching to the European system; their pay was fixed, and barracks constructed for them near the arsenal, to which was afterwards added a mosque, college, foundry, magazine, workshop. The corps of miners, who had uniformly been neglected, was at the same time re-organized, and joined to the corps of bombardiers, and commanded to study mining, architecture, fortification, etc., at the college.

After the reform of the army, the navy occupied the sultan's attention. It was thoroughly overhauled, and remodelled as much as practicable after that of western Europe, while the new tershanè, or arsenal, and the devanhanè, or admiralty, were built for exclusively carrying on the business of the marine. To enumerate the changes that took place in this department alone, would require more space than I can devote to it; suffice to say that, under the new regulation, harbours, dry docks, caulking basins, ships, boats, etc., etc., rose, as if by magic, and the sultan congratulated himself on his changed position.

The new corps and the navy having been put into a proper train, Selim turned his attention towards the Janisaries, or "new soldiers" (in reality the old soldiers,

although bearing their original title of "new soldiers,") and ordered that they should conform to certain regulations affecting their dress and discipline; but this caused much offence to that powerful and turbulent body, amounting it is said in the beginning of the present century to not less than four hundred thousand armed men.

The exchequer and other civil departments of the government machinery were far from being neglected, and new sources of revenue were created, as also new systems of transacting the public business of the several offices; but it would require a separate treatise to enter into any thing like a minute detail of the great changes wrought by one man in the course of a few years, and to any one who feels disposed to examine them at greater length, I refer him to the work of Rayf-Effendi, published in French at Constantinople, in 1798, and entitled, "*Tableau des Nouveaux Reglemens de l'Empire Ottoman.*"

The changes and improvements introduced by Selim were far from giving general satisfaction. The mass of the people looked upon every one of them as a deviation from the letter of the Koran, and an insult to the prophet; while the employment of Christians in the government offices or workshops was deemed an impious interference with the divine right of all good Mussulmans. There was not, therefore, wanting a large body who secretly, yet extensively, denounced the measures of the sultan as being a systematic attack on the religion and constitution of the empire. Among these malcontents the Janisaries were, however, the most numerous and influential; for they saw at once that in proportion as these new institutions gained ground, they

lost their power and influence. A conspiracy was, therefore, formed under Mousa Pasha, one of their number, who, in a manner not unworthy of Xavier Loyola himself, wore two faces so cunningly that he managed to keep the confidence of the sultan and of the conspirators at the same time; prepared, as the case might be, to sacrifice either, for the purpose of securing his own aggrandizement. The disaffection first broke out among the castles and barracks on the Bosphorus; and on the 25th of May, 1807, the revolutionists openly took the field, and seized Rayf Effendi, an imperial messenger, Halil Bey, one of the treasurers of the sultan, with several persons of distinction, and barbarously murdered them. On the 26th they assembled at Buyukderè, and, choosing their leader, Katchaja Oglou Bey, directed their march on the capital. The sultan attempted a parley, but his messages were treated with scorn. On the 27th the great body of the Janisaries rose; and, as a signal of revolt, reversed their copper kettles in the Etmeidan, or Place of Meat, so called from its being the spot on which the provisions to the Janisaries were usually distributed. The mufti, or high priest, who, like the Janisaries, saw the extinction of much of the power of the church in the proposed enlightenment of the people, issued a decree forbidding any Mussulman to interpose between the monarch and his turbulent soldiery; and the consequence was that Selim, attacked by the army, denounced by the church, and unsupported by his people, fell a victim to the popular fury. He was deposed on the 29th, and his cousin, Mustafa, walked from a dungeon to the throne. The deposition of Selim was not followed by his instant death. He

was, however, consigned to the prison of the Seraglio; and the same sun that saw him deposed saw the head of his minister for foreign affairs, and other eight of those who had been instrumental in working the new reforms, thrown to the Janisaries.

During the time Mustafa sat on the throne he was the mere tool of the turbulent Janisaries. They, and they alone, possessed the sceptre of power; he was merely the cloak used to cover their rule. The bow-string was not suffered to remain idle, and in a few months Mousa Pasha thought almost every one obnoxious had fallen its victim. In this, however, he was mistaken, for there was one that dared to attempt their overthrow; this was Mustafa Pasha, a stanch friend of Selim, and a man of uncommon talent. He consequently gathered together an army of about forty thousand men, chiefly Albanians, and marching upon the capital encamped within four miles of its gates. Mustafa had the sacred standard, and his unfurling it before the soldiers and citizens of Stamboul was the signal for submission, and ere many hours he became the governor of Constantinople. The attempt of the pasha to restore Selim was, notwithstanding, unsuccessful; as, before he could make his way to the apartments of the imprisoned sultan, his head was thrown over the wall of the Seraglio, and the murderers were busy in searching for his youngest brother, Mahmoud, who, with the exception of Mustafa, was the only remaining male of the true Ottoman line. The murderers of Selim were, fortunately, foiled by a slave concealing the young prince in the empty furnace of a bath. Mustafa walked from the throne to a dungeon, where, on the 17th of

November following, in the same corner that had so lately been the scene of his fratricide, the bow-string finished his weak and useless career.

On the 28th of July, 1808, the cannon of the Seraglio announced the fall of Mustafa, and the elevation of Mahmoud II., sometimes called Mahomet VI. or Mohammed VI.; and the first act of the new reign was to raise Mustafa Pasha to the post of grand vizier, who no sooner possessed the seals of office than he began with the execution of all those who had been instrumental in deposing Selim; and, after striking terror into the malcontents by his severe and vigorous measures, openly avowed his intention of entirely abolishing the Janisaries. He was, however, afraid to restore the new soldiers of Selim, who had been disbanded, and adopted the "*juste milieu*" system, of reviving the military body of the Seimens. The name was, however, more offensive to the Janisaries than that of the Bostanjiis, as the Seimens belonged to an institution much more remote than their own. A secret, but wide-spread conspiracy was, therefore, formed against the vizier; and on the 14th of November some of the Janisaries, after dark, surrounded his palace and set it on fire. Mustafa and his friends ran to the powder magazine, which was soon attacked; but, being well defended, the Janisaries could not effect an entrance. At midnight the magazine exploded, but to this day it is not known whether by accident or design. The grand vizier and his friends were blown into the air; while the Seimens and Albanians, knowing the ferocity of their opponents, prepared for a determined resistance.

On the 15th of November the streets of Stamboul were

the scenes of continual conflict, and the Janisaries were worsted; but on the 16th they regained their ground, and completely defeated their opponents, burning the new barracks, schools, workshops, and other institutions, and massacring all connected with them.

On the 17th Sultan Mahmoud now saw that, for his own safety, it was necessary to gain time; he, therefore, gave orders to strangle his brother Mustafa, who had been imprisoned since July, abolished the Seimens, and made overtures of peace to the victors. The Janisaries accepted his terms, however, at their own leisure, for the whole of the 17th and 18th was occupied in the work of destruction and slaughter.

The 19th of November, 1808, was the first day of the Beiram, or feast, after the fast of the Ramazan; and the sultan seized the auspicious moment to issue a proclamation for the soldiers and people to keep tranquil that day, and invited them to attend the funeral of Mustafa, who was buried with much pomp. The same day the streets of the city were cleared of the dead, and upwards of two thousand bodies thrown into the Bosphorous; while that of Mustafa Pasha, being found among the ruins of the powder magazine, was hung up, black, disfigured, and mutilated, by the legs, with the head downwards, between two trees in the Atmeidan or Race-course.

Thus ended the last revolt of the Janisaries, who, by their turbulence, dethroned two monarchs in little more than a year; upset all the projected reforms and improvements, as well as destroyed almost all those engaged in them, and made themselves, virtually, the masters of the capital and sovereign.

Sultan Mahmoud determined, however, to temporize, and endeavour to gain by art what he could not command by force. He was far superior to the times and people over whom he was called to reign; and appears, like Selim, to have seen at once the dangers that menaced his empire, and the necessity of energetic measures for its regeneration and existence. The decline of the power and strength of his kingdom was obvious, but the reason was equally evident; other nations were pressing forward in the race of civilization, Turkey remained in the barbarism of former ages. Education and science were elevating the power, and strengthening the hands, of his neighbours, and commerce was enriching them far beyond Turkey, even with all her conquests and spoils.

To effect any reform, Mahmoud knew was difficult, and the lesson he had received from late events would have deterred a less determined man; yet the remembrance of these bloody scenes had no effect but to render him more cautious. He again instituted naval and military schools, under the direction of competent persons brought from Christendom for the purpose; and in 1814 commenced an organization and discipline of the army, after the method of western Europe. Firmans were issued granting privileges to the Christians, and Franks were encouraged to settle at Constantinople.

These plans of reform met with but small encouragement from the older class of Mussulmans, who again looked upon every infringement of ancient customs as a desecration of the Koran, and on every burden removed from the shoulders of the

Christians as an insult offered to the prophet. Russian influence was not wanting to foment the general spirit of discontent, and several times the peace of the capital was disturbed by the sounds of an approaching outburst. The Janisaries, finding their ancient rights and privileges invaded, anew became turbulent and dissatisfied. Various plans were tried to reform them, so as to give the sultan a proper command over their movements; but they evaded or spurned all such attempts, and were, undoubtedly, for several years, the virtual masters of the sultan, the capital, and the lives and liberties of its inhabitants. Still this soldiery, though turbulent and unruly at home, were the brave defenders of their country, and, however much disposed for insurrection, formed the best safeguard for the empire against the attacks of any foreign power. The sultan, accordingly, strove rather to reform than destroy them, but his cares proved unavailing; and, considering that the country had other means of defence, and she could never advance in internal improvement while this unruly band were the actual rulers of the empire, Mahmoud, with the assistance of some of their own chiefs, schemed their utter destruction. The mufti pronounced a fetva of excommunication against them; and on the 14th of June, 1826, having been gathered under different pretences, unarmed, to various places of rendezvous, they were attacked and massacred; and on the 17th a firman was published, abolishing their order for ever. So well was the plot managed that few, even in the most distant parts of the kingdom, escaped. At Constantinople, it is said, there was not one left alive; yea, even the very marble turbans were broken off their tombstones in

the burial fields, and the name of Janisary, once so often heard and awfully feared, now rarely passes the lips of either Mussulman or Christian.

After the destruction of this devoted band, bigotted to the very letter of the Mussulman faith, the sultan pursued his plans of reform, even through the stormy period of the Greek revolution, and the still more unfortunate one of the last Russian war. The women were allowed to walk the streets. The Christian subjects had a more extended and better protection accorded to them, and Franks were made, as far as possible, secure of their lives and property. Many other and more minute observances were changed. The turban and flowing robes were laid aside by the sultan and pashas, and in their place were substituted the red cap, or "*fez*," of Morocco, and the trousers, as well as double-breasted surtout, of western Europe. This last mentioned change, trifling as it may appear, did much to break down the rampart of barbarism which the law and the prophet had raised up in the mind of every true believer. So great was the change wrought upon the manners and customs of the people, that the stranger who visited Constantinople in 1839 would scarcely believe he was in the country described by Madden, Hobhouse, Walsh, &c., whose accounts, though of undoubted truth at their actual period, are now more like fable than history.

After the "untoward" battle of Navarino the sultan saw he was betrayed, but he was not in a position to revenge himself. He saw, too, that his rebellious but cunning vassal, Mehemet Ali, was preparing the way for a safe declaration of independence; and he was

obliged, from the conduct of the other powers, to temporize with the Egyptian pasha. With Russia he was forced to make an unfortunate treaty in the hope of gaining time; and having settled all these matters with the air of one who knew he was deceived, but who trusted to square accounts at a future time, he prepared his kingdom for a last and final struggle. He had made up his mind to risk all, and either to crush Mehemet Ali or fall in the attempt; and on that day in May, last year, when the fleet was got ready for sea, he said to the capitan pasha, "God is great! there will now be but one sultan; if Mehemet Ali does not come to Constantinople, I will go to Alexandria;" and it is well known that during the months of March and April he fully intended accompanying the fleet to sea in his new steam yacht, the *Meseri Bahri*, which had just been completed for his express use.

Seeing the faithlessness of his vassals and allies after the destruction of his fleet at Navarino, the sultan began the attempted achievement of his own independence, in the first place by increasing the army, and encouraging foreign officers to join his service as military instructors. He changed the government of the distant provinces, and took the executive more out of the hands of the pashas; increased in strength, and made more practically useful, the naval and military school; instituted a medical college, and introduced quarantine laws against the plague, which never takes rise in Constantinople, but was imported to it almost every year. The fleet likewise engrossed much of the sultan's attention. The Armenians built several large

vessels, while others were constructed by an American ship-builder. Engineers and other mechanics were procured from England and France; some steamers were brought from Europe, and others were built in the dock-yard. The machinery and boilers had, however, to be got from Scotland; yet, to such an improvement were mechanical matters connected with the fleet carried, that at the time of his death there were two large copper boilers nearly finished, at one of the government workshops in Haskoi, the entire labour of which had been performed by natives, under the directions of two Scottish engineers. These boilers were intended to supply the place of two worn-out ones, which had been taken out of one of the oldest steamers.

A few years elapsed from the commencement of these improvements, and the Turkish army was again organized. The fleet was renovated, and Sultan Mahmoud had just began to try the effect of his exertions when death put an end to his career on the 30th of June, 1839.

CHAPTER V.

TURKEY AND EGYPT.

Sailing of the Turkish Fleet. — Mehemet Ali. — The Ramazan and Beiram. — Refitting of the Fleet. — Captain Walker. — Capitan Pasha. — Getting ready for Sea. — The Divan. — Sailing of the Fleet. — Defeat of the Turkish Army. — Surrender of the Fleet.

THE Turkish fleet sailed out of the Dardanelles on the 19th of July, 1838. The wind was from the north, and as the vessel I was on board of vainly endeavoured to beat up between Tenedos and the mouth of the Dardanelles, I had a good opportunity of observing them. The fleet consisted of twenty-eight sail, five of them line-of-battle ships, five large frigates, and the remainder smaller craft; preceded by a steamer called the *Peki Shevket* (or powerful messenger). Their appearance was very imposing, and their sailing qualities far from bad. The secret instructions from the sultan to the pasha, as afterwards ascertained, were to evade, if possible, the combined fleets of France and England, and risk a battle at Alexandria. If these instructions had been carried out, there is little doubt that the Egyptian fleet would either have taken or destroyed the Turkish; but the combined squadrons of England and France were on the alert, and prevented a collision. The three fleets cruised about in the Archipelago until the month of November, when that of the Turks returned to the arsenal at Constantinople, and the danger of a conflict was over for the moment.

Mehemet Ali, with that deep, diplomatic cunning

in which he is so expert, sent part of the tribute due to the sultan, and smoothed over some other points of his conduct so well as to deceive the five powers. The chances of a war were thus diminished. The sultan, on the one hand, entirely disbelieving the promises of his rebellious vassal, but unable to chastise or coerce him; the pasha, on the other, chuckling at the success of his skill in deceiving all parties, Russia secretly aiding the latter, and openly profferring assistance to the former; France, keeping her eye steadily fixed to take every advantage of a movement in Africa; Prussia a nonentity in the affair; Austria anxious for her own safety; and England the dupe of much abler minds.

The Ramazan and Beiram passed over in peace and quietness, though many hints were thrown out that as soon as the feast of three days was over great deeds were to be done. The lazy Turk seemed determined for once to shake off his habitual sloth; and the best-informed Franks at Constantinople began to speculate on what would be the result of the evident determination on the part of the Porte to settle its difficulties by an appeal to arms.

As soon as the Ramazan and Beiram were over, Constantinople rang with preparations for war; and early in January of last year all was bustle and activity at the various government departments. Large bodies of men were forwarded for the army of Asia, along with powder, shot, guns, and other *materiel.* The Armenian ship-carpenter was given to understand that unless the Mahmoud line-of-battle ship was finished by a certain number of days, and safely taken

from the dock to the arsenal, that his head would be forfeited. The steamers in course of repair were hurried forward with all possible speed, and the American ship-builder was ordered to construct four ship's cutters, after the English model. The arsenal, from morning to night, was bustle and confusion; the sailors and mariners of the former year had been, contrary to custom, retained during the winter, and, consequently, were better hands than raw levies; the younger boys were transferred from the ships to the shore, and their places supplied by fourteen thousand able-bodied men, drafted from the provinces for this purpose. The tanks for water were, for the most part, unshipped until repaired; and the brass guns of many of the vessels were substituted by iron ones, just come from England. Five schooners, laden with gunpowder, arrived from London; and this, along with shot and other munitions of war, were allotted in plentiful proportions among the different vessels. In fact, the Turkish navy was thoroughly overhauled, and put into a more efficient state than at any former period. But this was not all. The sultan had asked the English government for the assistance of some experienced naval officers, and Captain Walker, of H. M. S. Vanguard, and other three naval officers, arrived early in the spring. Russia, as usual, interfered by remonstrance and protest, and the capitan pasha was forced to decline the services of the three officers who accompanied Captain Walker. The Russian minister did all that was in his power to procure the non-acceptance, and latterly the dismissal, of Captain Walker; but in this he was foiled, as the captain was not only a per-

sonal friend of the pasha's, but the latter found himself bound to accept him after the promises he had held out to him in the cruise of the previous year; and it is to the assiduous attentions of Captain Walker that the Turks owe the gallant and warlike appearance which their fleet presented when it left the Bosphorus on the 6th and 8th of June.

Towards the beginning of April the fleet was pretty far forwarded; and on Friday the 5th there was a large assemblage of pashas and other great men, to see the Mahmoud (flag ship), of one hundred and thirty guns, launched from the dock where she had been more than a year under repair. This vessel, although carrying only one hundred and thirty guns, is bored for one hundred and fifty, and formerly carried one hundred and forty-two. Admiral Malcolm, when on board of her, in 1830, pronounced her to be the largest ship he had ever seen. On this occasion the sultan attended, and, notwithstanding his delicate state of health, afterwards proceeded, unknown to the pashas, to the top of the arsenal, and, going unannounced on board his new steam yacht, examined minutely the work that was already finished, and inquired anxiously when all would be completed. On Tuesday the 9th orders were sent to get the fleet ready, and an intimation that the sultan would attend on Thursday, to superintend the getting up of the topmasts and spars, but on account of the state of his health the order was countermanded; and, although various days were afterwards fixed, it was not until the end of May that he attended for that purpose.

Whilst these preparations in the *materiel* of war

were going forward, the discipline of the sailors and marines was not neglected. Captain Walker was indefatigable in his endeavours to model them after the English navy; and a mate from H. M. S. Tyne attended for some weeks on board one of the Turkish ships, for the purpose of teaching men drafted from different vessels the gun exercise, in order that they, in their turn, might teach the crews of the respective ships to which they belonged. The hill behind the arsenal, as also all the vacant spaces in front of the admiralty and victualling-office, were filled the greater part of each day by marines at drill, previous to their being sent on board the fleet; but their appearance, although superior to the mass of the Turkish soldiery, only gave the spectator an idea of what may be termed *playing at soldiers*, for the men did not seem to know how to fight, nor nimble enough to be able to run away. The capitan pasha's attention to all that was going forward at the arsenal was unwearied—in many cases not returning to his palace in the evening, but remaining all night at the admiralty, engaged in the active despatch of business. The sultan's visits to inspect the progress of affairs were also frequent, and in some cases unannounced.

At last, towards the end of May, all was in readiness for the grand "*coup.*" The day was finally fixed, and the sultan attended at the new imperial naval college, which commanded a complete view of the fleet and the arsenal, immediately under its windows. As the hour of noon was called from the minarets of Stamboul, the work commenced. Topmasts, spars, and rigging, assumed their proper places, and by two

o'clock the fleet was almost ready for sea; and the work, considering the short time the sailors had enjoyed the advantage of an European training, was well performed. As the masts and rigging of the most lubberly vessel were "a-taut," a signal gun was fired; the yards were manned; more than seven thousand men stood aloft on the various vessels; while the Turkish crescent, embroidered on pink silk cloth, fluttered from every gaff, and fire burst forth from hundreds of cannon. At this moment the sultan issued from the college gate on horseback: there was a deep silence for about a minute, and then there swelled upon the ear the "three cheers," as attempted for the first time in the Turkish navy. The sound came like rumbling thunder. At the end of the third, a deep, hoarse voice bellowed, "three cheers more;" and the sound again rose and swelled among the gay flags and fluttering pennants. The sultan passed down to the arsenal, and taking to his caique was rapidly rowed to his palace. This was the last time the sultan visited his arsenal; he has now been carried to his grave. This was the first time the Osmanlees cheered from the yards of their vessels. The fleet has now passed from their hands, and lies moored in the harbour of the man for whose destruction it was prepared.

When the naval and military departments were so busy at Constantinople, diplomacy was not idle. Reschid Pasha had been despatched to England, under the belief that her majesty's government would grant substantial assistance against the pasha of Egypt. But the sultan was deceived; and, on the receipt of Reschid's despatches to that effect, a grand divan was

held in the month of April, at which the conduct of the English government was denounced by the Turks as a betraying of them into the hands of their enemies. English influence fell immediately at Constantinople, and that of Russia rose to the ascendant. The divan determined to attack Mehemet Ali by land and sea; and for this purpose the army was directed to push forward across the Euphrates, while the fleet was got ready with all despatch, in order to follow up the expected victory by land (for the Porte never calculated on a defeat), by a demonstration in the Bay of Alexandria.

On the 6th of June the first division of the fleet left the Bosphorus under the command of the capitan bey; and on the 8th the remainder sailed under the capitan pasha, whose flag was hoisted on board the Mahmoud. In appearance, as well as in stores, guns, and *materiel* of war, the fleet was equal to the same number and power of vessels in any other navy; but in an equally important point, that of men, they were very inferior. The Turkish fleet was superior to the Egyptian both in *number* of vessels and men on board of them; but the Egyptians are far better sailors and soldiers than the Turks, and, had a collision taken place, there is little doubt but the hardy and active Arab would have beat the effeminate and lazy Turk. The Turks themselves were not, however, afraid of the combat, and, previous to leaving the Bosphorus, it was evident that the capitan pasha would certainly risk an engagement. Every preparation was made for it; and a little volume of naval tactics, compiled by Captain Walker, and translated into Turkish by Nourri

Bey, was distributed among the vessels. This work had twenty-two lithographic drawings attached to it, showing the method of forming into line, &c., a system of battle which the Osmanlees have never yet practised.

After the fleet was ready for sea, and previous to its sailing, the divan, in order to make every thing as certain as possible, embarked several thousand additional soldiers and marines, also some field pieces to be used in Egypt; and last, though not least, *pashas, beys, and effendis, to fill up the situations that would be vacated by the overthrow of the Egyptian rebel!* The exact number of sailors and troops on board is difficult to arrive at; as, from the system of universal deception practised in every department of the Turkish government, few, if any, of their official documents can be relied upon; but, from the opportunities I had of observing, I think the number would be about twenty-four thousand sailors, &c., and six thousand soldiers. The fleet consisted of two line-of-battle ships of four decks, one of them carrying one hundred and thirty, and the other one hundred and twenty guns; also one line-of-battle ship of one hundred and ten, two of ninety-six, two of ninety, and one of eighty guns; one frigate of seventy-four guns, three of sixty, and twenty-three smaller vessels; in all thirty-five sail, accompanied by two steamers, one of ninety and the other of a hundred horse power.

On the 12th of June the two divisions of the Turkish fleet were together near Gallipoli, and a few days afterwards they left the Dardanelles. The sultan is said, on good authority (that of a very humble indi-

vidual about the palace), to have died on Friday evening, the 28th of June; but his death was concealed until Monday the 1st of July, although despatches were forwarded on the 29th of June in his name, suspending the operations of both fleet and army.

The news of the complete defeat of the Turkish army near the Euphrates was known at Constantinople on the 8th of July, and would have been known to the capitan pasha and fleet on the 6th. The young sultan was girded with the sword of Osman on the 11th; and Kosrew Pasha, as vizier or prime minister, exercised all the functions of his sublime highness. The fleet was recalled; but on the 14th the capitan pasha, fearing he would lose his head if in the power of his old rival, Kosrew Pasha, and alleging as an excuse that Kosrew was a traitor, and the fleet much safer for the sultan at Alexandria than at Constantinople, delivered it up, with the exception of nine sail that would not obey his signals, to the hereditary enemy of his sovereign.

CHAPTER VI.

TURKEY AND HER SUBJECTS.

The Hatti Scheraf. — Preamble. — Guarantees. — New Project of Conscription and Taxation. — Projected Changes in the Law. — Remarks on the Hatti Scheraf: — its inconsistency, its inadequacy, and its impracticability.

WHATEVER the future fate of the Osmanlees in Europe may be, Sunday the 3rd of November, 1839, will long be remembered all over Christendom; as on that day the representative of Mahomet, the despotic sultan of Turkey, granted, unsolicited, a constitution to his people, and a partial emancipation to his Christian subjects.

Since the return of Reschid Pasha from Paris, it had been generally known that some new regulations were in course of preparation at the Sublime Porte, but nothing certain was known as to their nature until Sunday the 3rd of November, when, at a grand meeting held on the Plain of Roses, near to the capital, the important document was proclaimed.

During the latter days of October, tents and kiosques were erected in the plain, and invitations sent to the representatives of the different powers and sects resident at Constantinople, and at eight in the morning of the 3rd of November the various parties began to arrive on the ground. There were present the sultan, the vizier, the ulemas, the pashas, and other great officers of state; the ambassadors of England, France,

Russia, and other Christian powers, with their dragomans; the patriarchs of the Greek and Armenian subjects; the chief rabbi of the Jews, and a host of less noted personages. When all was in readiness, Raza Pasha drew forth from a silk bag the firman of the sultan, and, having handed it to Reschid Pasha, the latter proceeded to read it aloud to the assembled multitude; after which the meeting dispersed, and the various officers proceeded to the palace, where, under the sacred mantle of the prophet, they took the oath of allegiance to the Mussulman faith and the constitution just promulgated, and which, as may justly be said, was nothing more nor less than swearing to two things diametrically opposed to one another. During the course of the day a French version of the firman was officially handed to the different ambassadors, and the following is a careful translation of the curious document:—

"All the world knows that in the early days of the Ottoman power the glorious precepts of the Koran, and the laws of the empire, were rigidly observed, and, consequently, the empire grew in strength and majesty, and all its subjects, without exception, increased in welfare and prosperity.

"Within the last hundred and fifty years the holy code of laws, and the regulations that flowed from them, have not been observed, and a series of various accidents and causes have consequently changed the former strength and prosperity of the nation into weakness and poverty; and that it is now an empire having lost its stability, by ceasing to observe its laws.

"These considerations have presented themselves to

our mind since the day that we ascended the throne; and the public welfare, the proper regulating of the provinces, and the relief of the people, have unceasingly occupied our attention.

" On considering the geographical position of the different provinces in the Ottoman empire, the fertility caused by the sun, the aptitude and intelligence of the inhabitants, we are convinced that, by the blessing of God and the employment of proper means, we will obtain the results which we hope for in the space of a few years.

" Thus, then, full of confidence in the assistance of the Most High, and the intercession of our prophet, we deem it proper to seek by new institutions a proper administration to the provinces which compose the Ottoman empire.

" These institutions ought to have three great objects.

" I. Guaranteeing to our subjects a perfect security as regards life, reputation, and property.

" II. A regular system of levying and raising the taxes.

" III. An equal and regular mode for raising soldiers, and fixing the period of their service.

" Life and reputation are the most precious blessings that exist: no man, however peaceable, will refrain from opposing the government and hurting the country where his life and reputation are endangered; but if, on the contrary, he enjoys perfect safety, he will remain loyal, and all his acts will be conducive to the good of his government and his brethren.

" Where there is no security for property, every one

is coldly disposed to the voice of his prince or his country; nobody looks after the public good; every one occupies himself with his own troubles; but if, on the contrary, a man feels perfect security of property of all kinds, then he is full of animation in his affairs, and endeavours to enlarge the sphere of his labours for his own happiness; and he feels each day a growing attachment to his prince and his country, and these sentiments in him become the source of the most praiseworthy actions.

"A regular system of taxation is necessary, for the state is forced into many expenses for the defence of its territory, and is not able to procure the necessary money for its army and other services, unless from contributions levied on its subjects.

"For some time, thank God, our empire has been delivered from the curse of monopolies which were in former days erroneously regarded as a proper source of revenue, but a fatal practice still exists, notwithstanding that it must give rise to disastrous consequences; the venal corruption, known by the name of the Hiltizam, under which system the civil and financial administration of a locality is delivered over to the arbitrary rule of one man, and sometimes the people are subjected to the iron hand of violent and avaricious passions; for, if the governor is a bad man, he cares for nothing but his own private advantage.

"It is necessary, therefore, that every subject of the Ottoman empire be taxed by an equal rate, only varying according to his means and circumstances, and that nothing farther be exacted from him. It is necessary,

for the same reason, that special laws fix and limit the naval and military departments.

"We have already said that the defence of the country is an important affair, and it ought to be part of the duty of all its inhabitants to furnish soldiers. It is therefore necessary to establish laws to regulate the number which each locality ought to furnish, according to the necessities of the moment. It is also expedient to reduce the term of military servitude to four or five years, as it is evidently unjust, and, at the same time, hurtful, to agriculture and industry, to take from particular districts more or less men than they ought to furnish; and perpetual military service is found not only to reduce the soldier to despair, but also to prevent the natural increase of the population of the country.

"In short, without the different regulations which we see the necessity of establishing, there would exist in the empire neither strength, wealth, happiness, nor tranquillity; all of which it may expect under new regulations.

"It is therefore decreed that for the future the cause of every one shall be judged publicly, according to our divine law, after an inquiry and examination; and, without a regular sentence of condemnation, no person shall be put to secret or public death, either by poison or any other means.

"It shall not be permitted by any one, whoever they may be, to attack the reputation of any other person.

"Every one shall be entitled to possess quietly his

property, of whatever kind it may be, and to dispose of it freely as he pleases, without any one hindering him. The innocent heirs of a criminal shall not be deprived of their legal rights, and the goods of a criminal shall not be subject to confiscation.

"These sublime concessions apply to all our subjects, of whatever religion or sect they may be; all are entitled to enjoy them without any exceptions: thus, a perfect security is granted by us to all the inhabitants of our empire, for their life, their reputation, and their property, according to the precepts of our sacred law.

"As to the other points not here touched upon, they shall be regulated after due debate among our council of justice, augmented by new members according to necessity, and which shall meet on such days as we hereafter appoint. On these days our ministers and wise men will meet to establish the detail of the regulations affecting life and property, as also regarding the new system of taxation. Every member of these assemblies shall be allowed freely to express his opinion and proffer his advice.

"The laws regarding the re-organization of the military service will be debated at the military council to be held at the palace of the commander-in-chief of the army.

"When a law is settled, and in order that it may become for ever valid, we will honour it with our sanction, and in proof adorn its head with our sublime cypher.

"As the present orders have for their end only the causing to be resuscitated the religion, the government, the empire, and the people, we engage to do nothing

contrary to them. In pledge of our promise, we shall, after they have been deposited in the hall that contains the sacred mantle of the prophet, swear so by the name of God; and cause, at the same time also, to swear the chief priests and great officers of our empire.

"After this has been done, any one among the chief priests, grandees, or any other person of the empire, who breaks any of these ordinances, shall be punished, without reference to his rank, according to the punishment laid down in a penal code, which will be formed as soon as possible.

"As nearly all the different functionaries employed under the government receive adequate pay for their services, and we intend to increase farther the pay of those who suffer in this respect, a severe law will be introduced against the sale of government patronage and favouritism, which our sacred law forbids, and the existence of which has been one serious cause of the downfal of the empire.

"The ordinances herein contained being an alteration and complete renovation of ancient customs, this sublime decree shall be published in Constantinople, and in all the provinces of our empire, and communicated officially to all the ambassadors of friendly powers residing at Constantinople, that they may be witness to the bestowing of these concessions, which may it please God to cause to prosper.

"May the high and great God keep us all in his holy and worthy protection, and may those who act contrary to the present sublime ordinances be the object of divine wrath, and deprived of all future happiness. Amen."

The foregoing is a most careful translation of the hatti scheraf, or sublime proclamation of the juvenile sultan of Turkey; and, certainly, one of the most extraordinary and unique documents ever produced in modern times, as it shows a despotic barbarian monarch abrogating his own authority, unsolicited by his people, but constrained from the circumstances in which he finds himself placed, and almost savours of civilization: divested of its verbiage, it is—

First,—A statement that the former might and power of the Osmanlee throne was the consequence of a rigid observance of the Mussulman law, as laid down in the Koran.

Secondly,—That the present weakness and imbecility of the empire proceeds from a neglect of the principles and precepts of the Koran.

Thirdly,—It guarantees, to every subject, security of life and property.

Fourthly,—It ordains an equal and fair system of taxation.

Fifthly,—It orders a regular and competent method of drawing the conscription for the use of the army, and fixes the period of service.

Sixthly,—It states that every man will be judged in open court, after examination of witnesses.

Seventhly,—It does away with the confiscation of the property of criminals, and respects the civil rights of the innocent relations of criminals.

Eighthly,—It places Mussulmans, Christians, Jews, and pagans, on the same footing as regards the law.

Ninthly,—It promises a better regulation in the formation of courts of justice.

Tenthly,—It swears, in the name of the sovereign, that these ordinances will be held sacred by all and sundry, from the sultan to the meanest subject.

Any one not acquainted with the Turks and their present position would be inclined to look upon the hatti scheraf as a perfect constitution, not only for the Mussulman, but also for the Christian and Jew subject. Such is not, however, the case: important as the document may be in showing the panic of the Porte, it is perfectly useless for any practical good, and, unless followed up by some better defined and still more sweeping measure, will not serve to maintain the integrity of Turkey. Indeed, the pashas, in many parts of the empire, have refused to proclaim it.

The history of the hatti scheraf is short. Reschid Pasha was sent by the late sultan, Mahmoud, towards the latter end of 1838, as ambassador extraordinary to the courts of Paris and London. His mission was not a successful one, but during his stay in France he got himself crammed with new views, and, on his return home, so far gained the ear of his new master as to succeed in obtaining the hatti scheraf.

Reschid Pasha is a well meaning and rather intelligent Turk; but it would be as reasonable to expect that an ordinary hind from the fens of Lincolnshire should, after a three months stay in London, be able to take the office of acting lord lieutenant of Ireland, as that Reschid Pasha should, after his short stay in Christendom, be able to model Turkey on the French system of government. The step he has taken is a bold one; but, like other steps of those who walk in the dark, it is too short to be successful, and must

necessarily have another following it up immediately, or will not serve the purpose for which it was intended. That these remarks are just we hazard on the following grounds.

I. That the hatti scheraf is untrue in its assumptions, and inconsistent to itself.

II. That it is inadequate in its provisions.

III. That it never can be carried into practical government, until it grants a more perfect emancipation to the Christians.

I. First,—It is untrue in its assumptions, because it states that the former might and strength of the empire was caused by the rigid following of the Mussulman law, when it is well known that the power and might of the Turks were the consequence of their ferocity on the battle-field, and the countless number of their soldiers. Secondly,—It is untrue in assuming that the fall of the empire has been caused by the non-observance of the laws of the Koran, for it is known that the cause of the fall has been a too rigid interpretation of the law and the prophet, by which means all civilization and improvement have been kept out of Turkey, when every other nation was progressing in art and science; and also on account of the domineering nature of the Mussulman faith, which has held the Christians, who are the energy and talent of the kingdom, in a state of degraded servitude. Thirdly,—It is inconsistent to itself, because, after rehearsing that the cause of the fall of the empire is in not strictly following the precepts of the Koran, it commences its proposed reform by violating the first principles of Mahometanism, and granting privileges

to the infidels (Christians and Jews) incompatible with the spirit of the Mussulman faith.

II. First,—It is inadequate in its provisions, because it does not state the manner in which the proposed changes are to be carried out. Secondly,—It does not appoint courts in which cases can be fairly tried. Thirdly,—It does not provide for the proper succession of the families of those employed under the Government.

III. First,—It never can be carried into practical effect, because it does not provide that the Christians be eligible to offices of command and trust; and until it does so there never can be such a balance of power between the Mussulmans and other sects as to allow of a fair trial in any court of law. Secondly,—That, until there are allowances for Christians to enter the several government departments, there is no possibility of detecting the plotting and intriguing of the Mussulman priests against reform, nor any chance of stopping peculation and fraud.

CHAPTER VII.

TURKEY AND HER ALLIES.

Degeneracy of the Turks. — Activity of the Christians. — Peculations. — Army. — Fleet. — Mehemet Ali. — Enemies of Turkey. — First Acts of Sultan Abdul Medjid. — Return of Reschid Pasha from Christendom. — French Origin of the Turkish Constitution. — Feelings of the People. — How to save Turkey. — Emancipation of the Christians. — Baneful Tendency of the Turkish Government. — Muscovite Designs. — How to frustrate them. — Consequences of pursuing the Present Policy.

For several years the Turks do not seem to have inherited any of the ancient roving, active, and warlike spirit of their fathers. It is remarked by phrenologists, that, as a family or nation becomes higher educated and more civilized, the brain of the younger generation is brought into the world in a higher state of natural capability than where education and civilization does not exist to the same degree; and, that this is good doctrine, I think I have seen enough of human nature to believe. The Turks, after they conquered a rich and fertile country, abandoned in a great measure their predatory habits; preferring ease and idleness in the enjoyment of their conquests, they sat quietly down and smoked their pipes; and, after their arms began to experience reverses, the abandonment to habits of ease and idleness became more general, until it had seized upon every one, of whatever rank, professing the creed of Mahomet. This idle feeling of quietly sitting down, and allowing the events of

the world to pass along, believing that all that takes place was predestinated, and could not have been changed by any act of the believer, is in exact consonance with the faith of the prophet; and with sloth, consequently, the Turks increased in apathy and indolence every generation, until, at the present day, they are farther sunk in the scale of humanity than the Hottentots of Africa, or the aborigines of New Zealand.

To whom is Turkey indebted for her existence for the last few generations? Certainly not to the Turks, but to the Christians; who, not being Mussulmans, were not considered their equals in the scale of human nature, and who, consequently, were obliged to labour for the lords of the soil. Who have been the architects of the palace and the hovel? The Christians: they alone have been busy, while the Turks sat and smoked their pipes. The Christians alone have built the bridges, and constructed the aqueducts and wells; have attended to the supply of necessaries of life; have been the merchants, the shopkeepers, the mechanics, and the very existence, of the kingdom. They have forged muskets, cast cannon, built ships, made gunpowder, and even coined the money at the mint, for the Turks. But, while thus busy in the affairs of the nation, it must not be supposed that they were ever treated even as equals, in any department of the service of the state. It signified nothing how able the Christian was, or however much in reality he alone possessed any knowledge in his department; his claim was not admitted by the Mussulman law. A Turk was placed at the head of every government establish-

ment, and he, in his turn, appointed others over the inferior divisions, until there were, at least, as many drones as bees in every hive. For, be it remembered that Turks placed in authority over mechanics and workshops were not expected to know any thing of what they superintended, or to do any thing but issue commands on subjects of which they knew nothing. There was one thing, however, which the Turkish great-little man in office was expected to do, and for which he required from one to twelve servants, according to his rank; namely, to sit upon a mat in the second-best* room in the establishment, and there he would smoke his chibouk, occasionally taking it from his mouth to utter an opinion or decision, in perfect ignorance of the whole matter under his care. The picture is not overdrawn, for I lived amongst them, and, being much in the government workshops and other departments, had a good opportunity of observing all that is here related. But these are not the only defects: every department is the scene of peculation and fraud; every holder of a situation the victim, and at the same time the inflictor, of oppression. The sultan screws money out of his pashas, because he knows that they squeeze it from his people; the pashas oppress the beys, and the beys the effendis, until the system penetrates to the lowest class in the civil, military, and naval departments; and poor indeed must that man be in Turkey who cannot find another still poorer to oppress. The arsenal stores of wood, &c., are sold

* The best room is always kept for the sultan's accommodation when he visits any establishment, and never used for any other purpose, and has guards attached to take care that the sanctity of it is preserved.

with as much *sang froid* to some private quarter as if they were the property of the seller; and the captain of a ship of war will make more from peculation in the ship's stores than double the amount of his pay.

Under a system of which the foregoing is but a slight and imperfect description, it is not to be wondered at that Turkey has fallen into her present feeble and defenceless state. She has lost her army, but it was of no use to her on any battle-field of the present day; and she is just as well defended without as with it. The only real loss she has sustained is the guns and munitions of war, a loss which she is not able to repair at the present moment. The size of the army was far too great for the resources of the nation to support, and, from the raw, undisciplined, and indolent character of its officers and men, almost useless in the field. It is true that there are many European officers in the service, but these, although possessing a nominal, had no actual, rank, and not the shadow of a power to command: they were merely recognised as instructors, and could only recommend measures,—could not enforce them; hence the chief reason of the disastrous rout at Nezib on the 19th of June, as the absolute disposition of the troops was in the hands of a stupid and arrogant Mussulman who would not do as the European officers suggested, merely because they were Christians. The fleet was another folly, beyond all calculation too heavy for the national means, a mere toy in the hands of a sovereign to embellish his capital, and of no practical utility; for the greater part of those on board were ignorant of naval or military tactics, and, from the opinion of an European naval officer in

their service, would run as much danger from themselves, in an action, as from the enemy.

This fleet, or at least the greater part of it, is now in the hands of an enemy. *Will Mehemet Ali return it?* is the question at the present moment on the tapis. The answer is easily given by any one who knows the value of the fleet, and the man that holds it: *he will not give it up without an equivalent.* Ambassadors may consult, and diplomatic notes, collective or isolated, may be sent to the wary *sultan* of Egypt; he knows his true position too well to be either cajoled or frightened—his only object at present is to gain a little more time. The fleet to him is an invaluable prize, and rather than deliver the ships up without being paid for them, he will undoubtedly blow them to pieces; that such is his intention, if driven to extremity, there is no doubt, as he has taken the guns, ammunition, and stores out, and placed each vessel between two Egyptian ships, in order to make such an affair easy in case of need.

The next question appears to be,—Can Turkey raise another fleet? SHE CANNOT; neither would it be of any use to her if she could. She is now without army or fleet, or the means of raising either; nor even if she had them back again in the same condition as on the 12th of June last, when the gaudy tents and flaunting banners of the one were spangling the plains of Syria, and the dark hulls and stately masts of the other were dotting the Sea of Marmora, would they be of any use to her in the present crisis.

There must be a change in the whole system of things in Turkey, or the Ottoman empire will soon

fall to pieces, notwithstanding all the caudling and bolstering of collective notes, diplomatic protocols, and hatti scherafs. Turkey has an enemy thundering almost at the very doors of her capital, flushed with the excitement and the halo of victory. She has another enemy no less dangerous, crouching on the mountains behind her, ready to spring at the first opportunity, and whose leap is only deferred in order that it may be more surely made. More than all these, she has an enemy within herself more dangerous still, and one that she wots not of; that enemy is the *exclusive, proud, and supercilious practice of the Mussulman faith*, which, considering all Christians as dogs, and denying them their just rights, prevents the intelligence of the country being exerted in its behalf against Egypt on the one hand, and opens a wide field for the dissemination of Russian treason and discontent on the other.

When the present sultan ascended the throne he soon showed by his firmans that he intended pursuing another line of conduct from that pointed out to him by his father. The *Frankish* dress was abolished; Christians were commanded to return to their old costume of servitude, and many little traits of civilization, introduced of late years, were discountenanced or put down. The Christian schools of education were allowed to be suppressed by the priests acting under the influence of Russia, and, altogether, things wore an aspect of returning barbarism; when suddenly there burst upon the astonished public the *hatti scheraf*, or Turkish constitution. That the appearance of this curious document surprised all that read or heard it, there can be no doubt, but its first blaze is

no more entitled to be considered as a proof of its being a sterling luminary than the bright but short glimmer of a lucifer-match is to be called a torch able to burn during the entire evening: both dazzle for a moment: the lucifer can impart light to a torch that can burn steadily; but we are afraid there is no such virtue in the sublime proclamation.

It must be well known to our readers that the Mussulman faith inculcates the belief that all who do not believe in the law and the prophet ought to be put to the sword; and these true believers, as they call themselves, take great merit for having been so magnanimous as only to consign to slavery the Jews and Christians of the lands they conquered. This magnanimity has, however, sometimes been lost sight of, as the many unprovoked butcheries of unoffending victims even in our own day can testify; and the cool demon-like insolence with which the entire massacre of all who would not embrace the Mussulman faith has been debated in more than one divan of the Sublime Porte. Sultan Abdul Medjid and his vizier were soon looked upon by the Christians with fear and trembling; and, doubtless, they had cause to be afraid of them, as the first policy of the cabinet was of a very unsatisfactory kind, and it is hard to say if some new atrocity ere this time would not have garnished the already blood-stained annals of Turkey in Europe, unless Reschid Pasha had returned from France.

On the appearance of Reschid Pasha at Constantinople, the power of Kosrew and his party suffered a temporary fall. The late ambassador was brimful of the new and splendid political ideas he had been

crammed with in France. The young sultan was dazzled. He forgot for the moment that he was a Mussulman, and the *hatti scheraf* was concocted from notes and skeletons of constitutions with which Reschid had been furnished in the French capital. Nay, so completely is the thing French, that the version of it in that language handed to the ambassadors is the original, and the Turkish version read before the sultan and assembled multitude on the Gulhanè is in reality the translation. Not only the conception and style of the document is French, but the manner in which it was promulgated was also French. What could be more in the clap-trap stage-effect, citizen-king style, than the bright kiosques and gaudy tents spread on the Plain of Roses, the splendid carriages accorded to the ambassadors for the occasion, and, above all, the shouts of the soldiers, "*Vive l'empereur?*" The Turks have never been accustomed to such exhibitions: the Turkish government have always used a very different method of proclaiming a firman, and it has never been a custom to shout, "*Vive l'empereur;*" but then it may be said, the Turkish government never before granted a constitution. True! true! O worthy Reschid Pasha, and therefore thou didst right to have the whole drama *in unity*,—all French, nothing Turkish.

The important question is, as we have already said, Will this document do any good? We are afraid not; and the reason is obvious. During the reign of Mahmoud II., almost all the old Turks, and many of the young ones, were discontented at the reforms, and the few privileges accorded to the Christians; but, knowing as they did the determined character of the monarch,

their discontent was principally confined to grumbling; and creating a feeling favourable to Mehemet Ali, who has always had the policy to observe strictly the formalities of the Mussulman law.

On the death of Mahmoud, the feeling of the bulk of the nation, and the inclination of the new sovereign, were soon seen in the retrograde steps that were instantly made in abolishing the reforms of the late sultan, and abrogating the privileges of the Christians; and these doings were favourable to the nation at large, as many Mussulmans at the present day express the same opinion as that expressed in the preamble of the hatti scheraf, viz., that the downfal of the Turkish empire is caused by not strictly observing the laws of the Koran, and add, that the late reforms introduced by Mahmoud are all opposed to the sacred law.

The hatti scheraf is therefore in direct opposition to the former policy of the present sultan, and will be hated by seven-tenths of all true Mussulmans, who, knowing that it has been wrung from the sultan, or seeing it opposed to his earlier acts, will not fear to violate or evade it at every step. The Christian and Jew subjects will hail the document as a boon until they find out that it places them in a position of offence, without the means of defence; as, if they dare to set forth their new privileges, quarrelling will be the result, and, the parties being taken before a Mussulman judge, he will of course decide in favour of the follower of the prophet; and the consequence will be, more plotting for Mehemet Ali by the discontented Turks, and more by Russia among the discontented Christians.

This document, which goes a great way in a theoretical point of view, but unfortunately not far enough, has, as we have formerly stated, been wrested from the sultan by the pressure of circumstances in which he found himself placed, and the necessity he felt for something to be done to save his throne. The novelty of Reschid's plan pleased him better than the stale ones proposed by Kosrew, and a caprice of the boy threw a constitution at his people.

There is only one step that can save Turkey from the fate of Poland, and that is one that Sultan Mahmoud would have taken long ago if he had been sure of the support promised, but not furnished, by England: *the entire emancipation of the Christians*, and placing the subjects of the Porte of whatever creed on the same footing as regarded their civil rights, at the same time allowing the paths in the army, navy, and civil service, to be equally open to all. The late sultan was well aware of the importance of such a step, as also of the opposition it would meet with from the conservative class of Turks; but he did not on that account abandon the idea, and, if any one studies closely the character of that prince, and his local administration at Constantinople, he will be convinced that it was his intention at no distant period to carry it into effect; nay, it was even said by some of the Armenians employed under the government, and who knew pretty well what was going on, that instructions were given to Reschid Pasha, on starting for Western Europe, to ascertain how far the cabinets of France and England would, by an armed intervention, support the sultan in the event of his emancipating the Christians.

An intimate knowledge of the resources and present state of Turkey brings us to the conclusion that she, alone, cannot defend herself; neither can she do it with the assistance of France and England, unless the Christians shall be completely emancipated; and, laying aside altogether the question of possibility of defence, is it, we ask, the duty of Christian countries to strengthen the hands of a barbarian power who glories in the persecution of every one who professes to believe in Christ or the cross? The Turkish government, from its establishment to the present day, has been a continuation of oppression and arrogance. The practices and institutions of the Turks have been a blot on humanity, a violation of the first and most important functions of nature, an insult to God, and a curse upon man. Is there any portion of their history, in whatever part of the world they have wielded the sceptre of power, that does not show their dominion as detrimental to the best interests of humanity, and opposed to every species of civilization and improvement?

The time has now come when western Europe, without almost firing a shot, may set at liberty their eastern fellow Christians, who have suffered a bondage of more than seven hundred years. The real question of importance to Europe is not, *whether or not the Turk* should reign at Constantinople, but that *the Muscovite should not*, and the time is come for settling the question. Let England and France insist that the Porte shall completely emancipate the Christians, and do away with all distinctions of religion. If Turkey agrees to this, then she will soon have an

army, composed of Turks and Christians, able to cope with Russia and Egypt. The whole intelligence of the country will then be a bulwark to the state, in place of forming, as it now does, its weakness. The small fleet that the Turks have still remaining is large enough for any purpose for which they can require it. Let the vessels be half filled with Greeks, and the Dardanelles and Bosphorus, the two safeguards by water, fortified as they are by batteries, if once under the directions of proper officers, may defy all attempts of the Russian and Egyptian navies. The strong and efficient soldiers to be found among the Armenians and Greeks will, when mixed with the remnant of the Turkish army, suffice to defend the frontier until order and tranquillity is restored. Let European institutions take place of the old and now impracticable ones of Asia. If the Porte be really willing to benefit its subjects, and keep its possessions in Europe, then let England and France strengthen the hands of the sultan, until the regeneration of his country is wrought out; and there is, from that moment, an end of Russian influence, intrigue, and conquest, in the East. Such a course of procedure would, undoubtedly, draw down the wrath of the autocrat, as it would mar the designs already formed at St. Petersburg, and almost matured at Sebastpool and Odessa; but it is better that England and France should grapple with the difficulty in its infancy than wait until the designs of their enemies are matured and invincible. Let the half of the combined fleet, on the first motion of the Muscovite, proceed up the Black Sea, take, burn, or destroy the Russian fleet; the consequence will be

that the Circassians and other tribes between the Euxine and Azoph, and all those to the east of the Euxine, as far as the Caspian, will, unaided, recover their own independence, and the question of Russian occupation of India will not be heard of for at least twenty years, more probably never at all. If France will not agree to such a course, then England must vindicate her flag alone in the Black Sea, while France is occupied as it pleases herself. There is a foul deed yet unatoned for in the Black Sea, and for which England must, sooner or later, execute an awful retribution, as the only means of causing her flag to be respected elsewhere.

If this advice should be rejected by the Porte, let England tell the exclusive, proud, and ignorant Mussulman, that the crescent has too long trampled on the cross in Europe, and that on their own heads be the future. The embers of revolution have already been warmed in Turkey, and, if the Christians are supported by even a part of the combined force in the Archipelago, they will soon settle the question themselves, and, driving the barbarians across the Bosphorus from the land they have so grossly polluted by their atrocities, once more cultivate and enjoy their long lost country.

If neither of these plans is adopted, and that without much loss of time, then Russia is soon in open possession of Constantinople: with the rest of Turkey in Europe she has long been in secret possession, through her gold and her spies, the latter of whom infest and are encouraged in every government department; nay, who may be found in every coffee-house and billiard-room

in Pera, and whose influence is incredible unless come in contact with, for it is diffused over all parties from the sultan to the pipe-bearer of the lowest government official. If Russia once seizes upon Constantinople, none of the present generation will see her driven from her prey. It is of all places in the world the very spot she wants: its forts are in perfect repair, and full of every warlike store; they only want men, and those she can easily supply. With the assistance of the manufactories of Dolmabatchii and Topkhana, which have just been completed at an enormous expense, she will not require to draw on any Russian stores for muskets or cannon, while the Barrutchana and Tersana will supply her with powder, and every sort of material useful for defence or aggression, in far greater perfection than any thing she has at home. But, alas, for England, when Constantinople becomes the workshop, dockyard, and citadel, of the Muscovite. No flag will be allowed to enter the Dardanelles or Bosphorus but such as he chooses. The independence of the Caucasian tribes will be lost, and the straight road to our East India possessions will be diversified by Russian halting places, and Russian armies eager for the plunder of Calcutta and Madras.

These may be startling opinions, but they are not for that the less true, neither have they been taken up in haste. They have been discussed, in all their bearings, in various parts of Turkey, amongst men of Christian, Mahometan, and Pagan creed, and the sentiments here expressed are equally shared with ourselves by the high minded Circassian, the industrious Armenian, and the cunning Greek. The question of the sub-

mission of Mehemet Ali is useless to entertain after the mistakes already committed by the present English ministry. Mehemet knows his own power, and will not be fooled; and it is much better that Turkey should make an ally of a successful and powerful rebel, at a distance, than so weaken herself in a vain hope of chastizing him as not to be able to defend her own capital.

CHAPTER VIII.

HISTORY OF CONSTANTINOPLE.

Byzas. — Byzantium. — Philip of Macedonia. — Destruction of the City. —Constantinople.—Dedication. — Theodosius. — The Saracens. — Greek Reformation. — The Sarmatians and Scythians. — Swatislaus. — The Crusaders.—Destruction of the City.—The Latins driven forth.— Cantacuzenus.— Constantine. — The Turks take the City. — Selim. — Soliman. — Summary.

THERE is no city in the world around which so many splendid historical associations have been thrown as Constantinople, — the city of Constantine, and the cradle of Christianity,—now called Istamboul, the city of the faithful, and reduced to be the centre of Mahometanism.

Constantinople, or, as it was anciently called, Byzantium, was founded about six hundred and fifty years before Christ, by Byzas, a daring and restless Greek, who led a band of his countrymen from Megara, for the purposes of traffic in the Black Sea and surrounding waters. The position at once struck Byzas as one of the best that could be had for the building of a city; he therefore asked counsel from the oracle, and procured an answer which convinced his followers that the gods approved of the site. The city was built, and named Byzantium, in honour of its founder, whose sagacity soon became evident in the choice he had made, for in a few years it grew and flourished so much as to become the envy of surrounding nations.

In process of time Byzantium was enlarged and embellished by Pausanius, a Spartan, and soon after-

wards became one of the greatest of the Greek republics.

Prosperity at the present day is said always to bring competitors on the field, but anciently it brought warriors; consequently, the Byzantines were attacked by their neighbours on many occasions, and had nearly been surprised one night by Philip of Macedonia, who was marching with his troops unobserved upon them, when the crescent of the moon emerged from a cloud, revealed the assailants, and saved the city. The crescent was, after this time, adopted by the Byzantines as their emblem, and retained by both Roman and Turk, after taking the city, yea even at the present day it is found on the banner of the Osmanlee.

Byzantium, being surrounded by a strong wall defended by brave soldiers and skilful engineers, repulsed all attempts of the enemy until its interference in the cause of Severus and Niger: it was besieged by the former with an immense Roman army, and, after a three years defence, was reduced by famine, when, in order to punish the inhabitants for their obstinate bravery, the magistrates, soldiers, and principal citizens, were put to death, the walls demolished, and all its means of defence taken away. After this time Byzantium was reduced to the state of an obscure town tributary to the Perenthians, until Constantine selected it to become the capital of the Roman Empire.

Constantine the Great, having determined to raise a city for the purpose of controlling the Persians on the east, and the hordes of barbarians who were continually making inroads from the north, fixed upon the site of Byzantium. He accordingly began marking

out the boundaries of the city, by walking round six of the hills with a lance in his hand. To the north were exhaustless forests of wood only a few miles distant; to the south, only a few hours sail, an island of marble: these riches he pointed out to his followers, and the city rose as if by magic, while all other places were stripped of their statues and treasures to adorn this new mistress of the world.

On the 11th of May, 330, Constantine dedicated the city to Christ by setting up a column of red porphyry on a marble base, with a Greek inscription, purporting that it was placed under the protection of Christ, as the Governor of the world. Constantine died in 337, and his throne descended to his sons, the last of whom died in 361, when his nephew, Julian, ascending the throne, abandoned Christianity and revived paganism. His reign was, however, short; for, in 363, in an expedition against the Persians, he was killed by an arrow.

The family of Constantine was now extinct, and the crown fell to Jovian, a native of Pannonia, who revived Christianity, but lived only seven months after being crowned. He was succeeded by the family of Valentian, three of whom occupied the throne of Constantinople; and, on the death of the last monarch of that race, in 379, was succeeded by Theodosius, a native of Spain. During the reign of Theodosius attempts were made at Rome, and in other parts of the empire, to again restore paganism, but the emperor issued a decree forbidding the worshipping of idols by sacrifice, and, placing a cross upon a globe, intimated the triumph of Christianity over the whole world. The city was now

so densely populated that it was found necessary to run a new wall outside the limits of the former, extending from the Golden Horn to the Propontis, and including the seventh or last hill of the range upon which the city stands.

The great wealth and prosperity of Constantinople soon again drew the attention of the surrounding and opposite nations, but it remained unmolested until the year 668, when the Saracens attempted to take it. This attack took place in the reign of Constantine IV., an emperor of the family of Heraclius, prefect of Africa. The Saracens had shortly before this time been converted to Mahometanism, and, imagining that the capture of this Christian city would be acceptable in the eyes of the prophet, they set out with an immense fleet, and, disembarking their troops on the shores of the Sea of Marmora, attacked the city from the land side along the whole line of wall, from sea to sea. The strength of the walls, and the bravery of those who manned them, were more than matches for the headlong fury and boundless numbers of the assailants; and, after six years of unsuccessful attacks, they abandoned the design, and returned to their ships with the mere skeleton of their army; and, although afterwards they made many similar attempts, yet none of them met with the smallest success.

About the year 720 the Emperor Conon began the Greek reformation, by causing all images to be pulled down and excluded from the churches. He died in 741, and was succeeded by his son, Constantine V., who followed in his father's steps, and suppressed the monasteries. He died in 775, and was

succeeded by Leo IV., who died of a fever five years after. He was, like his two predecessors, a zealous reformer; and there is a story told of him by the monks to this day. They say that he sacrilegiously took a crown set with precious stones from the church of St. Sophia, and put it upon his head, when his face burst into carbuncles, threw him into a fever, and caused his death. He was succeeded in 771 by Constantine VI., who restored the worship of images, and died in 797.

In 813 the crown fell to an Armenian, but he was assassinated in church after a reign of seven years. From this time to 865 nothing of great moment is to be found in the history of Constantinople. In that year, however, the Sarmatians, Scythians, and other nations inhabiting the west borders of the Black Sea and adjacent countries, determined on the plunder of the city, came down the Bosphorus in their rude canoes in such numbers that the waters around Constantinople were literally covered with them. This immense fleet of boats, managed by unskilful savages, fell an easy prey to the well taught Greek warriors, but it was succeeded by others. For nearly a hundred years these nations, with the most unsubdued perseverance, sent fleet after fleet, all of which were destroyed almost as soon as they arrived, until 973, when an army was ordered by land to assist the fleet which was to be again despatched through the Bosphorus. The command of this army was given by the Muscovites to a powerful and talented savage of the name of Swatislaus, who, disembarking his troops on the south side of the Danube, crossed the Balkan,

and advanced upon Adrianople. The invaders were, however, put to flight; a great number of them perished, and among the few who escaped was Olga, the mother of Swatislaus, who, having been baptized by the Greeks, carried Christianity into Russia, and sowed the seed which converted the Russians to the faith of the Greeks.

The first, second, and third Crusades, quietly passed Constantinople on their way to destruction; but the fourth Crusade destroyed it. Yes, the cradle of Christianity, the chief city of the cross, was plundered and sacked by those profligates, who then, as now, found more profit and opportunity of exercising their lawless desires by assuming the air of piety, and deceiving the world with their hypocritical designs.

The Emperor Alexius, having deposed and put out the eyes of his brother, Isaak, seized upon the crown. His nephew fled to the west of Europe, and besought the Crusaders to halt at Constantinople on their way to the Holy Land, and deal justice upon the tyrant. The Crusade departed from Venice in an immense fleet, commanded by Dandolo, and arrived safely at Chalcedon.

At this period, 1203, Constantinople was the depository of every thing that was grand in the world. Neither Rome, nor any other city, had ever reached to such an eminence for wealth, beauty, and extent. Its libraries and museums were gemmed with all that was valuable in the arts, sciences, and literature, of the world. Its streets and squares were adorned with palaces and churches, and crowded with the

finest specimens of statuary, partly chiselled within its walls, and partly torn from other countries. Its commerce was unbounded, its wealth untold, and its inhabitants unnumbered.

After a short resistance Constantinople fell into the hands of the Crusaders, and the blind doge of Venice led from the prison to the throne the blind emperor of Byzantium. The Crusaders now showed the cloven foot, and began to rob the emperor they had just restored to his throne. The Greeks saw the design of the adventurers was to keep the city they had taken; and Mourzouflos, a leader among the people, deposed the emperor and his son, seized the throne, and, boldly attacking the Crusaders, endeavoured to free the city from their presence; but their overwhelming masses, after many bloody conflicts, prevailed. Mourzouflos was cast from the top of the pillar of Theodosius, and dashed to pieces. The city was taken by storm, and delivered to the tender mercies of the pious pilgrims of the cross.

The scenes of brutal butchery and violence that followed can hardly be described: the pilgrims glutted without restraint every passion, burst into and defiled the churches, converting the sacramental cups into carousing bowls, trampling the cross under their feet, and placing on the altar of St. Sophia a drunken prostitute, who sang and danced in contempt of the institutions of Christianity.

It was at this time that the imperial city suffered most severely in her statues and other monuments of art; for these barbarians, not content with seizing

upon whatever could minister to their lawless passions, broke to pieces in sheer wantonness the greater part of her noble monuments.

After the plunder of the capital, the Latins who had seized it usurped the whole of Greece, and divided it among themselves; but in 1261 the Greeks again partially recovered their kingdom, and drove the Latins forth from the capital; yet the injuries which the city had suffered have never been forgotten nor forgiven, and at the present day there exists in that city as much spirit of hostility between the Roman and Greek Christians as when the former were driven from the conquest they so unjustly obtained, so atrociously abused, and so feebly defended.

Michael VIII. was crowned in 1262, and attempted to reconcile the differences between the western and eastern Christians, but in this he did not succeed. The Genoese were, however, encouraged to establish themselves near the capital as merchants, and contributed much to revive the empire by their activity, enterprise, and wealth. The conduct of the Crusaders had taught the Greeks the danger of admitting foreigners within their walls: they, therefore, appropriated a portion of ground, on the north side of the Golden Horn, to the use of these merchants; and, in order to enable them to protect themselves, they allowed them to surround it with a wall, having turrets, battlements, ditches, and other defences. This place was called Galeta, the city of the Gauls.

Michael VIII. died in 1283, and was succeeded by Andronicus II. This monarch was deposed in 1328 by his grandson, Andronicus III., who seized the

crown, and died in 1341. The usurper was succeeded by John III., better known as an historian than as a king, under the name of Cantacuzenus; for in 1355 he abdicated the throne, and, retiring with his wife to a convent, wrote his celebrated history of his own times. It was during the reign of this monarch that the Turks first entered Europe. He was succeeded by John IV., who died in 1391. During his reign the Turks took Adrianople, and established their empire in Europe; and in the reign of his successor, Manuel II., laid siege to Constantinople without success. He died in 1425, and was succeeded by John V., who died of the gout in 1448, and was succeeded by Constantine, the last emperor of that name, and the last Christian monarch of Byzantium.

In 1453 the Turks again assailed the devoted city. Since the expulsion of the Latins, in 1261, the Greek empire had become more and more circumscribed; but, under the peaceful and enterprising commercial fostering of the Genoese, Constantinople had regained much of her former wealth and importance, whilst she stood as a barrier between civilization and barbarism—between Christianity and Mahometanism. The time, however, was now arrived when she was doomed to fall.

Mahomet II. appeared before Constantinople with an army of two hundred thousand men, who seized the castles of the Bosphorus, cut off all communication by sea, and encircled the city. The Christians of the east implored the succour of their brethren in the west; but the Pope, through jealousy, prevented any assistance being sent. The whole number of

soldiers in Constantinople at this time is said not to have exceeded eight thousand men, yet their invincible courage and indomitable bravery repulsed the Turks in so many assaults, that Mahomet was on the point of abandoning the enterprise, when he bethought himself of a new expedient to strike terror into the besieged. A series of iron chains had been drawn across the mouth of the Golden Horn, and the Turkish fleet had found it impossible to force them. Mahomet conceived the idea of drawing his vessels over the neck of land which stretches out, and forms the north side of the harbour. The design was promptly carried into effect. The Greeks were astonished to find themselves attacked by both land and sea. The last Christian emperor nobly defended his capital, but was killed in one of the breaches of the wall: the Greeks, overpowered by numbers, were driven back, and the Osmanlees poured over the city on the 29th of May, 1453. Constantinople was given up to plunder, and those of the inhabitants who escaped the sword were sold into slavery; and thus fell the greatest city that ever the Christian world possessed, after an existence as a Christian refuge for 1123 years.

Mahomet, after completing the ruin of the few monuments of antiquity which the Latins had left, defiling the temples of the Greeks, and disgracing his conquest by the most unheard of cruelties, died in 1481, leaving his empire to Bajazet II., who was succeeded in 1512 by Selim, surnamed the Cruel. This monarch encouraged the Jews from Spain to settle in Stamboul, which was the name now given

by the conquerors to Constantinople. He also erected the arsenal, and may be said to have been the founder of the present Turkish navy.

Selim was succeeded by Soliman, and he by other monarchs of the same race; but the four centuries that have almost passed since the conquest of Constantinople by the Osmanlees furnish little for the pen of the historian in a work like the present. It presents one page of tyranny, oppression, and cruelty. The arts and sciences have never raised their heads, whilst civilization has retrogaded, until there remains nothing but a few mutilated fragments of all that was grand and noble. May God grant that the prophecy prevalent for centuries prove true, and the present year witness the banishment from Europe of the barbarian Moslem, with his arrogant and blaspheming creed.

CHAPTER IX.

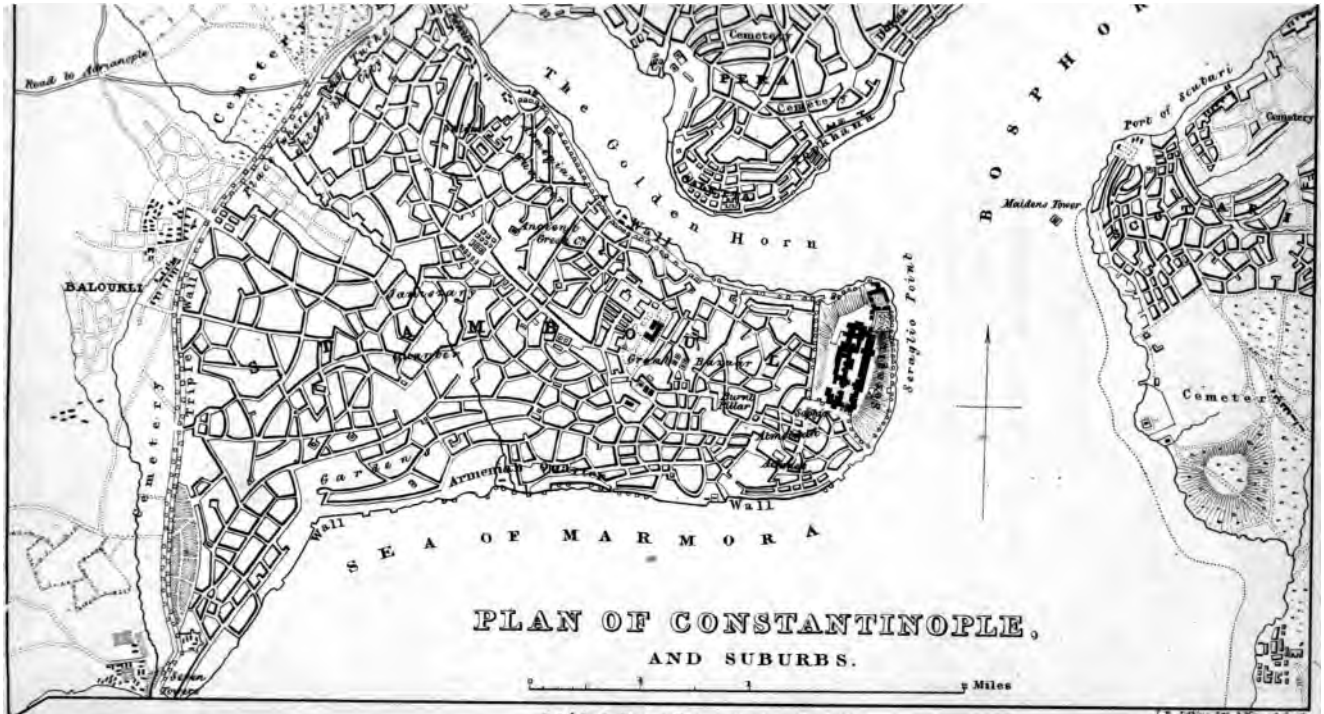
DESCRIPTION OF CONSTANTINOPLE.

Appearances of the City. — Divisions of the City. — Stamboul. — Topkhana. — Fanaar. — Demetrii. — Baleta. — Haskoi. — Galeta. — Pera. — Scutari. — Buyukderè. — Therapia. — Arnoutki and Dolmabatchii.

CONSTANTINOPLE at the present day is, undoubtedly, one of the most fantastical cities in Europe—one of the most splendid, and at the same time most squalid. To the eye that views it from a distance, its mosques, minarets, towers, and palaces, have a gorgeous and almost fairy appearance; but to the eye that wanders through its streets there appears little save mud or wooden houses of an ill-constructed kind, and churchyards infested by thousands of dogs.

Constantinople has been so often described that it is almost unnecessary that I should do so again; as, however, there are no accounts of the city so late as my visit, I imagine a short sketch may not be *de trop.*

Constantinople, as it is generally called, is more particularly divided into Turkish, Armenian, Greek, Jewish, and Frank quarters. The Turks reside, more or less in all these parts of the town; but the real Turkish quarters are Istamboul, or Stamboul, which name is applied to that part anciently the city of Theodosius, within the walls, and Topkhana, outside the wall of Galeta, on the Bosphorus. The Armenians have a portion of Stamboul allotted to them, and are



PLAN OF CONSTANTINOPLE,

AND SUBURBS.

Pub.d by R. Tyas, 8, Paternoster Row, July 1, 1840.

more or less to be found in the Frank portions. The Greeks have the Fanaar, situate outside the wall, upon the borders of the Golden Horn, and the suburbs called Demetrii, to the north-west of Pera; they are also more or less scattered in the Frank portions of the city. The Jews occupy Baleta, outside of the wall of Stamboul, and near to the west end of the Golden Horn; as also the suburb of Haskoi on the opposite side of the Golden Horn, at the west end of the arsenal: while the Italians, Germans, French, English, and other Franks, inhabit Galeta, the walled suburb accorded to the Genoese, and Pera, another suburb situate beyond its wall. Scutari, on the Asiatic side, is by some included as a suburb, as also the whole east and west banks of "the ocean stream," as far as the entrance to the Black Sea, including all the little villages on the Asiatic side, with Buyukderè, Therapia, Arnoutki, Dolmabatchii, etc., on the European side. These suburbs are peopled by all classes—the sultan, pashas, beys, effendis, and hadjiis; Mussulman, Pagan, and Christian; Armenian, Greek, and Frank.

Stamboul, or the city proper, contains the seraglio, the mint, the sublime porte, royal mosques, bazaars, madhouse, slave market, and the little yet remaining of the grandeur of what Constantinople was in the 13th century. The wall around it is as perfect as it was four hundred years ago, with the exception of the west side, where the Turks made their triumphant entry, and which remains at the present day in nearly the same condition as the conquest of the city reduced it to. No guide is required to conduct the stranger to

the spot. If he knows any thing of the history of the siege, and chooses to walk or ride round the walls, he will soon find it himself.

The extent of the city within the walls is at no place more than four miles, and is of an irregular quadrangular form, as may be seen by the map on the opposite page; the east side being about a mile in extent, and each of the other three sides about four miles. Stamboul is surrounded by a triple wall, varying from thirty to fifty feet high, having square, round, and octagonal towers at regular distances, and in some places a broad and deep ditch outside the outermost wall. This ditch, however, at the present day contains no water, but in many places is turned into a vineyard, or fig-tree garden. That part of the wall running from Seraglio Point to the Seven Towers, along the shores of the Sea of Marmora, appears to have suffered most in ancient times, as it has more marks of various breaches and repairs than any other part. It is a curious mass of marble, porphyry, granite, and free-stone, built together evidently more for strength than appearance. In many places the ends of marble columns may be seen standing forth like a row of white bonnets; in other places these columns present their sides, and in several instances splendidly carved capitals are built in amongst the rude masonry, with as little regard for their value as if they were paving stones.

When viewed from the Sea of Marmora, Stamboul appears formed like a crescent; from the hill of Boulgourlo on the Asiatic side, it is like a square; while from the top of the Seraskier's Tower, in the centre of the city, it is impossible to come to any thing like an idea

of what it resembles. In fact there is no one place from which a correct idea can be formed; the only way to arrive at one is to view it from several points, and then ride from the bridge over the Golden Horn, through the Fanaar and Baleta, along the west side of the wall to the Seven Towers, where the horse may be sent back to the bridge, and a caique hired, which will soon carry the stranger to the Seraglio Point, and from thence to the bridge over the Golden Horn, where the horse may be resumed, after thus accomplishing the circuit of the city.

Stamboul is built upon seven hills, and its streets are all narrow, hilly, and dirty; there is not in the whole of it what can be called a tolerable one, when compared with the worst in any other city of Europe, consequently, its public buildings can only be seen to advantage from a distance, and, excepting the principal thoroughfares, they are at all times so deserted as to look like a city asleep. No one peeps from the thickly "*jalousied*" windows. No smiling faces nor happy groups are gathered round half-open doors; no domestics are seen gossipping, nor children gamboling, and the stranger may sometimes walk for an hour without noticing any signs of existence save the quarrelling of the dogs, or, mayhap, occasionally a demure looking Turk, or two muffled Turkesses, stalking along; the first like an automaton, and the second, half shuffling, half gliding, like visitants from the grave.

The antiquities and mosques in Stamboul are, undoubtedly, at the present day, the most interesting objects for a stranger, but, as I intend to treat of them in a separate chapter, I will leave them at present.

Next to the mosques, in importance, are the bazaars, thronged with people of every nation, and filled with the produce of every land; beyond these three points—the antiquities, the mosques, and the bazaars—there is nothing in Stamboul worthy of comment, it being made up of dull, narrow lanes, ruined mosques and other buildings, dirty, dingy shops, and mean-looking houses, diversified with a few gaudy, but inelegant specimens of Armenian architecture. Topkhana, the other principal Turkish quarter, contains the cannon foundry, and is mostly inhabited by Turks there engaged, or those employed in the manufacture of tobacco pipes and pipe-bowls, with a few of the grumbling old classes, who lament the fall of the Janisaries.

The Fanaar, one of the Greek portions of Constantinople, skirts the outside wall of Stamboul as far west as Baleta, and north to the Golden Horn, where the houses have balconies and projections leading out to the water. It is withal a pleasant thing to ride or walk along the long street of the Fanaar, and see the pretty wives and maidens of the Greeks, who, dressed in most luxuriantly beautiful and picturesque costume, recline at the projecting windows, on canopies of silk and other stuffs; and it is an equally pleasant thing to be slowly pulled along by a caiquejii, dressed in his pure white flowing robes, in the buoyant little caique, over the busy waters of the Golden Horn, in front of the houses of these, the fashionable Greeks, where the dark-eyed Fanaariote may be seen in her graceful robes, hooking the mullet, and pulling up the fish lines with hands white and beautiful as alabaster. Of all the places in the world, there is none affording such facilities for suicide as the street of

the Fanaar, that bounds the Golden Horn, for there is nothing to do but to walk out into a stream, clear, rapid, and unfathomable, yet I never could learn that it ever had been used for such a purpose; suicides in the East are rare—men have hope larger than under a greater degree of civilization. Demetrii, the other Greek suburb, stands upon an elevation, and presents to the eye a village built upon steep little hills and cliffs. It is nearly all of wood, and entirely a place of residence, not of commerce, the Greek merchant who lives in it having his place of business in Galeta. When viewed from a distance, it looks like a gathering of wooden houses nearly burnt up by the sun, and difficult of access; most certainly the stranger who toils up its narrow, steep streets, will not seek to return, unless he has some more urgent call than mere curiosity. Baleta and Haskoi are the dirtiest suburbs of the dirtiest city in Europe, and, in walking along the streets, attention will be called to the great number of wine shops and eating-houses, of a very poor kind, interspersed among butchers, fish dealers, cafes, and every sort of shop for the sale of the necessaries of life, but none for mercantile traffic—those even of the Jews being in Stamboul and Galeta. The streets in these two quarters are generally as crowded and respectable-looking as rag-fair on a Saturday; and it is always in Haskoi that the plague takes its rise when it visits Constantinople. Galeta and Pera are the suburbs of the Franks. Galeta is almost entirely the place of business, and Pera that of residence. The quays of Galeta are continually covered with merchandize, and the streets thronged with people, eagerly bent on making money, while the promenades of Pera

are (when the sun shines) covered with those who better know how to dispense than to accumulate it, and the streets by loungers and *chevaliers d'industrie.* Every Frank merchant at Constantinople has an office or warehouse at Galeta, and also the principal Greek merchants; besides these, there are many Jews and Armenians who have places of business there. The Greeks and Maltese are, however, almost the only parties who inhabit it by night, and the consequence is, that, on account of the frequent attempts at assassination by Maltese and Greeks, the law in regard to "keep within doors after sun-down" is very rigidly observed; while in Pera parties may walk with a lantern in comparative safety until midnight, although even there it is not usual to remain out longer than three hours after sunset, notwithstanding a lantern be carried. Pera is by far the most pleasant part of Constantinople, as one side of it looks out upon the Bosphorus, Sea of Marmora, Prince's Islands, and Stamboul, while the other commands a view of the small burial ground, the harbour, arsenal, and suburbs, of Demetrii, and is better supplied with Frank cafes, lodging houses, and hotels, than any other part.

The temperature of Constantinople is very varied, depending more upon the wind than upon any other cause, consequently the changes are very sudden; yet the place is one of the most healthy in the world, scarcely such a thing as infectious disease of any kind taking its rise in it; and the importation of the plague there has, of late years, been checked before it did much mischief. The number of vessels and strangers that arrive in one day is beyond what is imagined in

this country; and I have no hesitation in saying that, were Constantinople again under a civilized form of government, very few years would serve to make it the first commercial city in the world, as its advantages of climate and position are superior to those of any other large gathering together of marble, stone, wood, lime, mortar, and human beings.

CHAPTER X.

THE TURKS.

The Mongol Turk. — The Caucasian Turk. — The Mongrel Turk. — Character of the Turks. — Character of the Turks formed on their Religion. — Cruelties of the Turks. — Bad Faith of the Turks. — Domestic and Social Character of the Turks. — Upbringing. — Wives. — Diet. — Women.

ANY one who has paid even but slight attention to physiognomy will, after a short residence in Turkey, perceive that the Turks belong to three essentially different classes. I., The original Turk, or Mongol; II., the modern Turk, or Caucasian; and, III., the mongrel Turk, or mixed breed. The first class are the pure descendants of those Tatars who, many centuries ago, left Tatary in advance of Genghis Khan. The second class, and by far the most numerous in Constantinople, are those who are descendants of Greek, Circassian, and other renegades, by Circassian and Greek women; the third class being descendants of Turks by Circassian and Greek women, or of Greek renegades by Turkish women. The Mongol Turk is by far the most numerous in Turkey, and the most indolent: his stature is generally short, frame thick set, complexion dark with a round face, thickish lips, distant eyes, and sunk features. The Caucasian Turk, on the contrary, is taller, has a longer forehead, well formed face, aquiline nose, short upper lip, full chin, and clear complexion; while the mixed or mongrel Turk

is allied or distant from either of the two first classes in proportion as his descent is of remote or modern relation. Osman, the founder of the present dynasty, is said to have been a pure Mongol Tatar; but the late sultan was, and the present sultan is, pure Caucasian, a circumstance which strengthens the belief of the Arabs, that the real sacred race is extinct or thrust aside, and the present family only a substitute. Achmet Pasha, the late Turkish admiral, he that delivered the fleet into the hands of Mehemet Ali, is a pure Mongol Tatar, but the greater part of the chief pashas and grand officers of state are of the Caucasian family.

Although the Turks may physically be divided into three separate classes, yet, morally speaking, they may be considered under one head, as their religion is of such a levelling kind that all moral distinctions are at once brought down and set aside before the law and the prophet.

It is not saying too much to assert that the Turks are the most ferocious, cruel, barbarous, ignorant, profligate, and abandoned miscreants, that ever cursed Europe; for their whole history since they burst across the Bosphorus has been one of atrocious cruelty; the arts and sciences have been altogether extinguished by them, and their condition at the present day is that of human beings sunk in crime and buried in ignorance.

The Turk of the present day materially differs from the Turk of former times. His vigour has departed, because his constitution has been wasted by sloth and crime; yet his ferocious spirit remains,

for the pages of the Koran cultivate and cherish it. The Turk of the present day believes himself superior to Armenian, Greek, or Frank, because he stands in the position of a conqueror, and assumes to be an especial favourite of heaven; in fact, he believes that Christians, Jews, and other classes of men, should contentedly become his slaves, because the Koran has it so written, and the sword of his forefathers verified it in part. The practical toleration which the Turk receives credit for at the present day is a toleration wrung from him by necessity. His celebrated good faith and high feeling of honour have no existence but in romance, while his staid, grave, and wise-looking face and manner, are mere assumptions to conceal stupidity and ignorance; and these I am convinced are the only conclusions that can be come to after a careful and dispassionate study of his character.

The Turkish character is, more than that of any other nation, formed from religion, for in every rank, condition, and occupation of life, the Koran and the priest act with an all pervading force, through means of their combined religious and political authority: and it is not to be wondered at that these influences should foster and keep up a ferocious and cruel spirit, when it is known that the Mussulman religion inculcates the doctrine, that all men must believe its precepts, or suffer death; that it allows a Mussulman to strike a Christian, but dooms that Christian to death if he retaliate the blow; and that it refuses, in a court of justice, to receive a Christian oath on a parity with a Mussulman one. These are the principles

preached to the ignorant Turks by their high priests and dervishes, and that they are duly appreciated by the people no one acquainted with history will for a moment doubt. If proof of the savage disposition of the people be wanted, the scenes enacted after every victory is surely enough; for there is not one town or village under the Turkish dominion in Europe that has not been deluged with the life-stream of its Christian inhabitants, massacred in cold blood; and there is not a single island in the Archipelago which, at one time or another, has not been depopulated of its industrious and unoffending inhabitants. I allude not here to the cruelties of the sultans and commanders, in causing these massacres to take place, but to the ferocity with which the mass of the people carried them into effect.

To find proof of the savage cruelty of the various sultans who have reigned in Europe, we have only to turn to their history, where it will be found that, from the invasion of Greece to the present day, there has not sat on the throne of Osman one sultan who did not disgrace humanity by his atrocities. Amurath, in his battles with the Christians, rarely gave any quarter, but massacred indiscriminately the men, women, and children. Bajazet began his reign by strangling his brother; during his reign he massacred the Christians without mercy, and ended it by dashing his brains out against the iron bars of a cage, into which his conqueror had just put him. Mahomet spent nearly all his reign in catching and executing his brothers. Amurath II. began his reign by strangling his brother. After this he reduced Salo-

nica, and put men, women, and children, to the sword; invaded Servia, Transylvania, and Wallachia, burning the villages, and practising the most unheard of cruelties upon the inhabitants. Mahomet II. gave his one hundred thousand soldiers three days permission to massacre, violate, and pillage in Constantinople without restraint; and afterwards, when giving a feast to his officers, caused the Greek nobles whom he had taken prisoners to be sacrificed, in order to amuse his guests. Bajazet II. carried on a long and cruel war against his brothers, attacked and massacred the Venetians without mercy, and was deposed by his son. Selim, after poisoning his father, strangled his brothers and nephews, and on his death-bed gave his son one of the most sanguinary advices that ever was breathed from the mouth of mortal, "to massacre and exterminate without mercy every Christian." Soliman II. murdered in cold blood the garrison of Buda, and in his invasion of Austria slew the aged, led the young into captivity, caused women to be ravished before their husbands' faces, and ripped the wombs open of those who were with child, taking the infants and impaling them on pointed stakes. On his raising the siege of Vienna he massacred all the prisoners, men, women, and children; and in many of his future campaigns followed the same course. It was not, however, on the Christians alone that this blood-thirsty monster turned his cruelty, for he strangled two of his sons on suspicion of plotting against him, and afterwards, finding he was mistaken, strangled six of his grandsons that they might not have an opportunity of avenging their father's death.

Selim II. murdered, without mercy, the inhabitants of Moldavia and Wallachia. Amurath III. began his reign by strangling his five brothers, and continued the usual course of his predecessors by massacring the Persians without mercy, neither having regard to age nor sex. Mahomet III. put to death nineteen of his brothers, ten of his father's wives, his own son, and his son's mother. Achmet committed many atrocities on the Germans, and beat, trampled upon, and wounded his wife, until he almost killed her, and died while compassing his brother's death. Mustafa killed his nephews, commanded that all the Europeans in Constantinople should be put to the sword, and by his cruelties became so odious that he was deposed, and, his only remaining nephew placed on the throne, who imitated the bad example of his predecessors, and, while meditating plans for the massacre of his uncle, and other influential men of the empire, was strangled. Amurath IV. meditated his brother's death, strangled without inquiry many of the great men of his empire, and impaled the interpreter of the French embassy. After this he beheaded his subjects, hanged the kadis, and strangled the muftis *à discretion.* Ibrahim massacred the inhabitants of Candia, violated the daughter of the chief priest, and by his atrocities brought himself to the bow-string. Mahomet IV. struck off on the scaffold, in cold blood, the heads of one thousand four hundred prisoners of war, which he had taken in Germany: but it is useless to continue the list of atrocities farther. The conduct of the successors of Mahomet IV. has been uniform with that of their predecessors, and there is not an

exception in the whole, not even in the case of Sultan Mahmoud II., the last sultan that has been carried to the grave, and the best that ever occupied the Ottoman throne; yet his career, although showing dawns of civilization, was disgraced by many atrocious massacres.

Enough has been shown in the preceding pages to prove that the Turks, as a nation, are as cruel and ferocious as I have called them, and enough has also been brought forward to prove them so individually. I may be met by the argument that these individual cases I have given are only those of sultans; but the answer to this must be, that if I were to descend to the more minute cases of cruelty and oppression of those below the sultan, neither this volume, nor twenty like it, would suffice. Let the partisan of the haughty and arrogant Turk turn to the pages of any history of Turkey or of Greece, and he will there find satiety. Or, if he reject the past, let him walk the streets of Stamboul, peep into the arsenal with its prisons, walk through the slave market, pass an hour in the madhouse, or a night in the Turkish police-office,—then he will be convinced that, if atrocities have become less, it is not from any want of will, but from want of power to perpetrate them.

It has become fashionable of late to praise the Turks for their probity, and run down the Greeks for their double dealing; but I know, from personal observation, that the Turks are not entitled to commendation for keeping their word, nor the Greeks much to blame for breaking their faith, as, in a country like Turkey, where honesty is sure to bring a Greek to ruin, and

duplicity to advance him in the world, it would be too much to expect many honest Greeks.

That the Turks are not entitled to the character they bear for probity I am fully convinced, and my belief is uninfluenced by any thing save their own conduct, as personally witnessed by myself.

When I went to Constantinople, I was of opinion that the Turk was a pattern of honesty and probity, but before I left it I was convinced of the contrary; it is not, however, improbable that my censures may be denied by those who have lived longer amongst them, as I have heard merchants who had traded with them for many years give them a much better character than I can honestly afford them. If, however, the position in which a British merchant stands in Constantinople is taken into consideration, it will be seen that he does not occupy a point from which a correct view can be taken of the character of the Turks.

The position that I assume is, "that the Turks are faithless and dishonest in principle," and the argument I will be met with is, "that the British merchants prefer dealing with them to doing so with Greeks or Armenians, as they uniformly find them more upright." This may be fact, but yet it covers a fallacy. The Turks, like all other classes of men who become tyrants, become at the same time cowards; and certainly no one who has seen the Osmanlee official, in his insolent arrogance domineering over those he could oppress, and in a few mintues afterwards, seen him bowing the head in abject servitude to one who could in turn oppress him, would doubt for a moment the truth of my

remark; and the consequence of this spirit of tyranny and cowardice is the conduct which has gained for them the character of probity which they at the present day unjustly hold.

The British merchant in Constantinople or other parts of Turkey is known by the most ignorant of the Turks to be under the special protection of the British government, and the Turk knows equally well that any failure on his part to fulfil his engagements to the British merchants would be followed by a complaint from the British consul to the Sublime Porte, and that this complaint would be made the apology for fine and imprisonment, with perhaps a touch of the bastinado; therefore the Turk in private life is punctual in his transactions with British merchants because he is afraid that his own government will punish him severely if he is not; and the Turkish official from the sultan to the surrejee is also punctual in his transactions with all those who can compel him to be so; but if the Turkish government was not aware that England and France have fleets that could soon batter their capital about their ears, and the Turkish merchants know that this power, possessed by these countries, forces his government to see the Frank merchant indemnified, there would be no more safety for the Christian at the present day in Turkey than what was five hundred years ago, nor any more probity or honesty in the Turkish merchant than what is to be found among the Kourds of Asia.

If any one wishes to study the Turkish character, he must mingle with and note what takes place with those who have no means of redress. Were I to relate the

twentieth part of the cases of cruelty and dishonesty that came under my notice during my stay at the City of the Sultan, it would be too tiresome to my readers, I will therefore confine myself to those practised, or attempted to be practised, *on British subjects.*

In the summer of 1838 a band of housebreakers and thieves were discovered in Pera, and thrown into prison. The consuls of the different governments to which they belonged watched the trials until they considered the cases proved, and then, withdrawing protection, allowed the culprits to be dealt with according to Turkish law. Some of these thieves were accordingly banished out of Turkey, others were imprisoned for different terms, and a few sent to the *hammam*, or bath in the arsenal, where they were heavily ironed, and employed in unloading coals, stones, shot, etc., for the government stores.

In the prison at Galeta, four of these unfortunate men, Maltese by birth, and of course Roman Catholics, arranged a plan of escape, and succeeded in getting out of prison; they were, however, closely pursued by the Turkish police, when two of them took refuge within the walls of the convent of St. Benoit. Here the Turkish police had no right whatever to enter, as, in accordance with existing treaties, they ought to have confined themselves to watching outside, until they obtained a warrant, from the French consul or ambassador, to have these men given up; but, instead of this, they entered the convent, profaned the church, and tore their victims from the altar. That same day both these men suffered the bastinado, and one of them died from the effects of the blows before morning; the other survived

a few days. The French ambassador made it the subject of "*a note*," and there was no more about it.

In the month of May, 1839, there were anchored at Constantinople two merchant vessels, called the Emerald, and the Captain, commanded by two brothers. On board the Emerald a passenger had died, and the two skippers, returning over the hill from the funeral, were surprised to see the Captain's boat towed away towards a Turkish vessel of war, by a boat full of armed soldiers. On arriving at the beach they hailed the Emerald, and, procuring her boat, rowed towards the man of war, to ask why the boat and sailors had been captured; they, instead of being answered, were also seized, and forced on board the man of war. In the boat from the Emerald were the skipper's wife and child, whom the Turks ordered on board, but the child cried so lustily that the Turkish official was glad to send it and the mother off to their own vessel. The two masters and two sailors were, however, detained until about eight o'clock at night, when they were put into their own boat, and towed up beyond the arsenal, by the Turkish man of war's boat. Here they were subjected to all sorts of insolence and rude treatment; iron bolts, with chains, were rivetted to their legs, after which they were thrown into a nasty, unwholesome dungeon, without light, fire, food, or water. In this state they were kept until ten o'clock next forenoon, when their chains were struck off in such a manner as intentionally to hurt the legs; they were then put into their own boat, and told to go about their business.

The Englishmen naturally made inquiry, after their liberation, into the cause of this treatment, and learned

that, opposite the sultan's palace on the Bosphorus, boats must keep a certain distance from the shore, and the boat of the English vessel had unwittingly encroached upon this imaginary line—for imaginary it must be considered as long as there is no notice to warn the stranger off. The treatment of the sailors, even supposing them to have been guilty of a fault, was not only cruel and unjustifiable, but a direct breach of our treaties with the Porte, as the Turkish government ought, in the first place, to have applied through the English consul, before taking any other steps.

Another instance of arrogant and overbearing cruelty took place early in 1839. Several Scotch, English, and Irish engineers, occupied a house set apart for them, towards the west end of the arsenal: as usual, there was a certain amount of *amor patriæ* among these men, and accordingly, although the best of friends, an Englishman and Scotchman quarrelled with an Irishman. Instantly Mustar Shar Effendi caused a guard to march in upon the disputants with drawn bayonets, and, having captured the Scotchman, carried him off to the *hammams*, where, rivetting iron bolts attached to heavy chains upon his legs, they left him to pick for a bed the softest stone he could find on the floor. The night was a bitterly cold one, and the poor man must have died had he not borrowed a capote from the prisoner chained next to him, and who was a convicted murderer. Here, in all probability, amidst thieves, murderers, and other criminals, would this engineer have been allowed to rot, if it had not been for the spirited conduct of his fellow workmen. On the morning after his imprisonment, one and all of them refused to lift a hammer, consequently

the government work was entirely at a stand. Various means were tried to induce the men to return to their work, but they pertinaciously refused to strike one nail until their companion was liberated, and went in a body to the British consul demanding his interference. The Turks, on their part, meditated the incarceration of all these men, but there were two reasons which made such a course inconvenient—the getting ready the fleet would be retarded, and they might chance to find a few cannon balls whistling about their ears from the English men of war. In the meantime the prisoner would have died of hunger and cold, if it had not been for the humanity of an American, who had some influence in the arsenal, and supplied him regularly from his own table. At last, after several days of fruitless intrigue, the Turks found the band of English workmen too strong for them, and, making a merit of necessity, liberated the engineer, covered with vermin, and severely hurt with the iron shackles; and in a day or two more he, with his companions, returned to their work.

So much for the cruelty and oppression practised on Englishmen. I will now come to their breaches of faith towards them. When the engineer alluded to in the former paragraph had returned with his fellow workmen to the arsenal, it was intimated to them that all was satisfactory, and they were to go on as before; but, on the second day after, a sergeant's guard with drawn bayonets entered his room, and forced him without a moment's notice to quit the arsenal with his luggage: this was during the time of the carnival, when lodgings could not be had at any price. The engineer was obliged to take up his quarters in a hôtel, where

his bill soon ran up to an enormous sum for a working man. He now applied for the salary due to him for work performed, as also for the remainder of the unexpired term of his contract, but was met by answers of scorn and insult. He then applied to the consul, who, seeing the injustice of the Turkish officials, forced them to refer the matter to two British merchants. The merchants decided, after hearing both parties, "that Mustar Shar Effendi had no right to imprison the complainant, nor any right to discharge him until the expiration of his contract, as he had committed no fault which the Turks had any cognizance of." They farther decerned that arrears of pay and premium for the time unexpired, as well as all expenses, were due to the engineer, whether he was admitted to the arsenal again or not. Upon which the consul enforced the decreet, and the engineer was asked to return to his work, as well as paid the amount due. If, however, he had not had the power of forcing the Turks to pay, he never would have got a piastre.

There was in July, 1838, an engineer from Manchester, employed by the government to construct a hand-loom, and draw out specifications for steam weaving machinery; who, on his work being completed, was refused his promised reward. He pleaded his agreement, but was asked by the bey where his written document was; and, although he had worked in the government workshop for two months and a half, using the government stores, which he could not have done without being officially employed, the bey denied the engagement, and refused to pay a farthing. The engineer applied to the pasha; he said he must go to

the effendi: he went to the effendi, who said he knew nothing at all about it. He thereupon got a petition written out in due form for the sultan, and presented it as he was going to mosque: at the proper time and place he repaired to have an answer, but the only one he got was his petition torn in two. He applied to the consul, but the consul could do nothing in the matter for want of a written contract, and the poor man lost his wages because he was foolish enough to think he might depend on the word of a Turk. If I thought these were not enough to prove that there is no dependence or faith in a Turk, I would give more; but I am afraid of tiring my reader with what would be merely a repetition of conduct, although differing in names.

Of the domestic and social character of the Turks little is known, as it is rarely he invites a Christian to his house, and, when he does so, his wife and family are carefully hid; but the training which he receives is of a nature greatly calculated to destroy the pure domestic feelings. Clothed like a fantastically dressed girl, his head bound round with shawls, subjected every day or two to the bath, and accustomed to sit only upon sofas, his childhood is entirely spent amongst the women of his father's harem and their cronies; but, when he arrives at puberty, he is no longer allowed to associate with the women; probably never speaks to one until he is married to some girl that his father or mother may have bought or selected for him. After marriage, the Turk associates almost as little with his wife as if he had not one; his former training has destroyed those pleasant ties and feelings that exist among civilized people, and he looks upon his wife merely

as a piece of furniture. She, on her part, occupies her own part of the house, where, seated among her slaves and cronies, the newest fashions or the latest scandal receives a proper degree of attention. The Turk never walks abroad or appears in public with his wife, and, if he were to meet her in the street, would not recognise her; and, in many cases, husband and wife sit at separate tables, while the wife never appears in any case at table when a stranger is present.

There is a very general idea prevalent in this country that the Turks have a plurality of wives, but such a custom has no existence in reality. It is true that the Koran allows the sultan seven wives, and every other Mussulman four; but there are few instances in Turkey, at the present day, of Turks having more than one wife; and I was assured by a bey, that, with the exception of the sultan and three or four of the wealthiest pashas, there were not five Turks in Constantinople who had more than one wife. On one occasion I asked an old effendi how many wives he had: he replied, "One is all I can afford." I said it would be almost as cheap to keep four in a house as one, and his answer was, "Probably four English wives might live peaceably in one house, but Turkish wives must have separate houses; and a man must have as many establishments as he has wives, for if they were to live in the same house they would scratch one another's eyes out." I was, however, acquainted with one effendi who, getting tired of his wife, sold her, and bought two black ones with the money he got for her.

From the opportunities I had of observing, I think the Turks may be called moderate eaters; but it is

pure folly to suppose that they do not drink as deep as any nation of Christians. In the morning, the Turk generally rises with the sun, says his prayers, smokes his pipe, drinks off a small cup of coffee, which is not unfrequently followed by a glass of rakee: he then proceeds to where he idles his time, for I will not do him the injustice to suppose he really labours. About noon he has his breakfast, consisting of several plates of stewed meat and vegetables, with, perhaps, a plain pilaff. These plates of meat and vegetables are composed of at least seven parts vegetables to one of meat. After breakfast, the pipe and cup of coffee is repeated, and the Turk again idles away his time until about an hour or so before sunset, when he takes dinner, which is nearly the same as breakfast, with the addition of a dessert of melons, grapes, figs, or other fruit, as the season may afford. The Turk rarely stirs abroad after dinner, but, if he is one of those inclined to be jolly, gives himself up for the rest of the evening to his pipe and his bottle, securely hid from the prying eye of a neighbour: for be it known that the Koran does not say that a Mussulman must not drink wine; it only says "that a Mussulman must not *be seen* to drink wine;" and under this equivoque the pious follower of the prophet considers himself entitled to break the *sacred* law. Nay, I have heard an old Turk say that he considered there was no harm in getting drunk, but that the harm lay in being *seen* drunk, and he added he wondered how any man could so far forget propriety as to expose himself so to his friends or the public.

The social character of the Turks may decidedly

be said to be *unsocial:* they are afraid to mix with Christians, as they know their own inferiority in intellect and acquirements; while their saturnine and indolent disposition operates as a bar to much social intercourse amongst themselves. I recollect one instance of a party being given by an English officer in the sultan's service, on board one of the large men of war. The party consisted of four Englishmen, and, previous to commencing dinner, the officer sent his dragoman to invite the first and second lieutenants, but the dragoman came back saying they were employed and could not come; he was despatched again, and returned with the same answer. The officer knew the reason was not a true one, and insisted that the dragoman would give the answer literally as he received it. After some little hesitation he complied, prefacing it with an apology for being obliged to repeat any thing so insulting. "Go," said he, "and tell your master, the infidel, that my father was once a pasha, and greater men than he, or any of the other *Ingles* in the ship, used to come and kiss the corner of my father's garment. I wont go to his table to eat dirt." At another time, I knew an invitation of a similar kind refused because the person, who was of the rank of a colonel, was so conscious of his own ignorance that he durst not trust himself at table with an Englishman.

Amongst all my Mussulman acquaintances I knew only one that had any thing of a lively temperament. His name was Mehemet Ali, and he was the son of a renegade Greek, so that the fiery blood had not had time to degenerate in this Mussulman of the second generation: but, although he no longer professed the

religion of his forefathers, he still possessed some of their feelings and failings; for the last time I met him, we entered a wine shop to have some talk, and, as he sat down, he drew from the head-band of his trousers a long knife, which glittered ominously in the light as, with the greatest *sang-froid*, he laid it on the table beside him. I asked him why he carried such a murderous weapon, and he replied that he had been waylaid and well thrashed a few days before, and now that he was recovered he was on his way to serve out those that had done so.

Of the Turkish women I know little, except from seeing them in the street, or sitting in crowds where processions or any thing else was to be seen. How they become possessed of the information necessary I know not, but this I know, that, wherever I saw a crowd of Turkish women gathered, I might safely wait, certain to see something unusual.

The Turkish women in walking the streets, or during any appearance in public, are closely muffled up with a large cloak and dirty white muslin shawl, which only permits the eyes to be seen: they have a most celebrated character for gadding about from house to house, and shop to shop, hearing and retailing scandal, as also studying the fashions in the first, and, in the second, lavishly throwing away their husband's cash for gay and fashionable stuffs to make dresses that they can never be seen in public with. From what I have seen of these women, and from the report of intelligent English and French ladies who have mixed in their society, there appears to be, not only in appearance but in disposition, two separate races; first, the Cir-

TURKISH BOY WOMEN AND GRAPE SELLER.

Published by R. Tyas, 3. Paternoster Row, July 4. 1840.

cassian Turkess, who is generally neat and clean in her dress, obliging in disposition, handsome in features, and *a good housewife*. The pure Turkess, on the other hand, although cleanly in her person, is disgustingly dirty in her dress, insolent in her manners, plain looking in her features, and *a bad housewife*. The women of this class are as ignorant as they are insolent, and I verily believe, if it was not from fear of the consequences, they would spit on every Christian that passed them. Any one who has seen them waddling along, fat, flabby, and out of shape, swathed in dirty clothes, and perspiring with heat, of all colours of face from black to white, and attended by their bevy of female blackamoors, will have no cause of regret in thinking that marriages between them and Christians are prohibited under the penalty of death to both parties.

CHAPTER XI.

THE RAYAHS.

The Armenians — their Descent — Creed — Costume. — Number of Armenians in Turkey — in Constantinople. — The Character of the Armenians: — their Manners — Perseverance — Utility — Domestic Manners — Ceremonies — Sources of Wealth — Occupations — Uprightness in Traffic. — The Armenian Theory of Purgatory. — Picture at Scutari.

THE Rayahs, or *subjects* of the Sublime Porte, by which title the Armenians in Turkey are recognised, are by far the most important class of people in the sultan's dominions. The Armenians of Turkey, as most of my readers are doubtless aware, are a portion of the remnant of the inhabitants of the Lesser and Greater Armenia, a large and once powerful kingdom, laid waste and subdued many centuries ago by the shah of Persia, and afterwards the prey alternately of one horde of robbers or another, until brought under the Ottoman yoke.

The Armenians of the present day are Christians, and their forefathers have been so since the fourth century, but there is a considerable difference between their creed and that of the European Christians. As they now exist in Turkey, they are divided into two great sects,—the Catholic and the Heretic. The Catholic nearly conforms in creed and formula to the doctrines of the Church of Rome, while the Heretic differs from him in believing the Holy Spirit to issue from the Father alone, and admitting only one nature in Christ. I am not, however, skilled in points of faith, and leave the matter to more subtle hands; suffice it to say that the

ARMENIAN AND TURK IN THEIR ASIATIC COSTU

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Heretic is the *pure* Armenian, and the Catholic belongs to the *mixed* race. The first adhere, with a peculiar tenacity, to their old Asiatic habits, while the second accord as much as possible to the ideas of western Europe. The first stalks about in his ungainly garb of barbarian times, while the second adopts the European fashion; and this distinction is not confined to the men, for the Armenian Heretic female considers it unbecoming and immodest to appear without her *yasmak* and *feredjee*, while the Catholic dresses in her Parisian bonnet and silk gown.

There cannot be a stranger sight in humanity than the tall, gaunt Armenian, moving along the streets of Constantinople, in a half-stride, half-shuffle of a pace—for he cannot be said to walk; his feet glide along as if he were afraid of putting them to the earth, while he moves with the rapidity of a vision. His dress consists of a peculiar sort of shirt; his trousers are of red cotton, and sewed to the tops of his red morocco socks; his tunic is red dark-striped cotton or silk, over which he wears, in cold weather, a spencer, lined inside with fur, varying in value according to his means; round his middle is wound an immense red shawl, in the folds of which will generally be descried a pen and ink case over all is a large black or dark-coloured cloth cloak, while his feet are covered with a pair of pointed red slippers, and his head surmounted by the ugliest shaped hat that can be imagined, being like a pear with the small end put on the head. The dress of the Armenian female in the street is the same in form as that of the Turkish, only the colour of her cloak is black, and that of her slippers red; but the white shawl veiling the

features is cleaner than that of the female Moslem, indeed it may be said to rival the purity of snow itself. The Armenian women walk with a much more stately air than the Turkish women, their figure is better formed, their complexion clearer, their features more regular, their eyes brighter, and altogether are much more fascinating in their demeanour.

The number of Armenians in Turkey has been variously estimated; but from the report of a very intelligent Armenian merchant, corroborated by several Jews and Greeks, I think it may be fairly stated at one million five hundred thousand, of which number at least two hundred thousand Heretics, and four thousand Catholics, reside in Constantinople.

There is probably not in the world any other instance of a nation so fierce, so proud, and so warlike, becoming so subdued and peaceable as the Armenians. The Jews in the east are looked upon, and look upon themselves, as strangers; the Greeks are treated as slaves, and feared on account of their unbroken spirit, which is continually breaking forth in acts of retaliation; while the Armenian *seems* to have lost all feeling of political independence, and *appears* satisfied to remain a contented subject of the last power that conquered him.

The study of the Armenian character is well worthy the attention of the physiognomist and phrenologist, as there is a remarkable form to be observed in their head and face, and there must be an equally remarkable conformation of the brain in a people who, from being the most warlike of the ancient Asiatics, have become the most persevering, industrious, and respected merchants scattered over the East.

It is to the Armenian merchants that we are indebted at the present day for most of the luxuries of the East which we have in this country, and it is to them, and them alone, that Turkey owes her existence as a kingdom. They are of mild manner, persevering temper; sober, patient, and honest, but skilful in their dealings: in their habits they accommodate themselves to those they are amongst, yet lose not their original individual character. The Turks highly esteem the Armenians, and prefer to manage their commercial and financial transactions through their agency to that of any other class of people. At the present day they are a nation without a home, or a feeling of country, and consequently are contented upon the soil they inhabit. The Jew is even different, for he cherishes two ideas—that of returning to his country, and the accumulation of wealth. The Armenian has but one wish to gratify, and that is the accumulation of wealth.

In the domestic manners of the Armenians there is much yet remaining of the old patriarchal system of the Jews: their fasts, feasts, and festivals, are all calculated from the setting of the sun; while their eating, drinking, and primitive general behaviour, reminds one of the times of Jacob and Rachel.

The Armenians are a most intelligent race, and, at the present day, keenly seek out knowledge and education wherever they can find them. The females are uneducated, but I never met with women who displayed so much natural shrewdness, and who gave such promise, if once placed in a fair way of obtaining proper information. These statements I fearlessly hazard, because I lived in the houses of Armenians, mixed in their society,

and became as intimate with their manners as ever I was with those of any county in the "land of cakes."

During my residence with the Armenians I was present at births, baptisms, marriages, and deaths. The birth is a mere matter of moonshine: the Armenian female never gives up her household duties, nor alters her usual merry laughing behaviour, even on the eve of her confinement; and it is usual for her to appear in the family circle the third day after child-bearing. The baptism is a much more serious affair than the birth, for the priest then attends with his church attendants, crosses, and other emblems of office. The room is illuminated with wax tapers; rosolio and other comforts are handed round the company; a long exordium is pronounced in Armenian if in a Heretic family, or Latin if in a Catholic family; the back of the child's neck, the forehead, and behind the ears, are anointed with some sacred unguent; a few drops of holy water are sprinkled upon it; the priest says another prayer, drinks another glass of comfort, grasps the money bag which is laid out in an embroidered basket awaiting his seizure, and runs away. The young Armenian girls now fill the mouths and pockets of the men with sweetmeats, and the affair is considered settled satisfactorily and respectably. The marriage ceremony is tedious and ridiculous—too tedious for my pages, and too ridiculous for belief. Suffice it to say that, although the Armenian youth may freely mix in the society of Armenian girls, yet it would be considered the height of indelicacy for him to have seen his wife previous to marriage, this part of the arrangement

being entirely managed by the parents or guardians. I recollect once asking my friend Gabriel when he was going to get married; he spoke a little English, and replied, "Mother is looking out a wife for me, and when she finds one that pleases her and my aunts, then the young lady's father will wait upon my father, and satisfactorily arrange it."

The Armenians are a very wealthy class; and this wealth is in a great measure derived from so many of them being *serafs* or bankers, who buy coin that has been "cried down," at a reduced value, and after melting it, selling it to the government for bullion; also in lending money to the government at most exorbitant rates of interest, to be paid in taxes which they are allowed to farm.

Besides being the bankers of Turkey, the Armenians are the corn-merchants, goldsmiths, physicians, surgeons, apothecaries, bakers, builders, braziers, masons, joiners, smiths, water carriers, sherbetjees, caiquejees, balukjees, pineerjees, shirabjees, and many other jees, as well as silk merchants, jewellers, weavers, farriers, horse-breakers, painters, etc., etc.: in fact, the Armenian is the all-pervading merchant, mechanic, and labourer, in Turkey; and whoever has seen twelve or sixteen of them ascending a hill in a narrow street, with a pipe of wine or a hogshead of sugar slung so as to throw an equal weight on each of their shoulders, blowing like porpoises and stamping like paviers as they come on in solid tread to the roar of the *bash-adam*, who shouts out "*Saora, saora,*" will accord to them the character of the most hardy and strongest men in Europe.

The Armenians in Turkey, although subject to the Porte, are more immediately under the control of their patriarch, who can punish by fine or imprisonment, but cannot sentence to death without the express permission of the sultan. They are, however, a very quiet race, and are rarely found deserving of punishment.

In many points of view the Armenians in Turkey resemble the Quakers, especially in regard to their uprightness in traffic and inviolate faith, and are appointed by the Turks to the direction of the mint, powder manufactory, etc., etc. With the Greeks they have no fellow-feeling, but cordially hate them with an undisguised hatred. They believe that the soul after death passes into a place called Gayank, where it retains a perfect consciousness of the past; is delivered from thence to the lowest heaven by the almsgiving of friends, and proceeds onward at a pace proportioned to the alms, until it arrives at the seventh heaven. In this place, Gayank, offenders are made to expiate their sins, although it differs from the hell of the Protestant and the purgatory of the Papist: the victim, if a butcher, having continually to carry on his shoulders the diseased cattle that he killed and sold, as also a weight of flesh equal to the amount he has cheated during life-time; if a baker, he has to carry all the bad bread he has baked, augmented by scraps to make up the weight he has cheated his customers of, etc., etc.: and in the Armenian church at Scutari there is a large picture of all these doings, as well as of the contents of the seven heavens which their religion conjures up.

CHAPTER XII.

THE YESIRS.

The Greeks. — The Fanaariotes. — Number of Greeks in Constantinople. — The Orthodox Greeks. — The Greek Catholics. — The Fanaariotes: — their Intrigues — Dress — Character. — The Greeks of Pera and Galeta: — their Character — Belief — Physiognomy — Disposition. — Greek Women. — Superstition of the Greeks. — Customs. — Domestic Manners. — Opinion of the Greeks.

THE Yesirs or *slaves*, by which name the Greeks of Turkey are designated by their oppressors, are, next to the Armenians, the most important class under the dominion of the Sublime Porte. It is, however, an error to suppose that all the Greeks in Turkey are Yesirs, for the Russian Greek, the British Greek, and the Independent Greek, are under the protection and control of their respective consuls, as much as any other Frank.

There are no people so much scattered in Constantinople as the Greeks; and this is said to proceed from most of their ancient churches having been allowed to remain, and thus drawing a particular sect to live near each of them. The greater part, and the most influential of them, however, live in that suburb outside the wall of Stamboul, called the Fanaar, from its vicinity to the light-house. The Greek population of Constantinople consists of about twenty-eight thousand subjects of the Porte, and seven thousand British, Russian, and independent Greeks, making in all about thirty-five thousand; and these, like the Armenians, may

be divided into two classes, who hate one another with an inveterate hatred—the orthodox Greek, and the Greek Catholic. The first pride themselves on following the religion and customs of their forefathers; while the second are equally conceited with their newly-adopted creed and manners.

The Fanaariotes are the richest as well as the most influential class of the Greeks, but their importance has suffered much since the breaking out of the troubles which ended in the war of independence; indeed, since 1821, they have been so much suspected by the Turks, that the Armenians have been suffered to occupy many important posts which, previous to that time, had always been filled by Greeks; for example, one of the most important offices in Constantinople, that of dragomans or interpreters to the Sublime Porte, is, at the present moment, almost entirely in the hands of Armenians, when formerly it was exclusively in the hands of Fanaariotes.

There is no place in Europe where so much intrigue is carried on as at the Fanaar: it was there that the plot which ended in the freedom of the Morea was concocted, and it is there at the present moment that the plan is maturing for placing Turkey in Europe in the possession of the Muscovite. The leading Greeks of the Fanaar are nearly all favourably disposed towards Russia, and many of them confidently calculate on the rank and property which will be their reward when the Osmanlee sceptre is trampled under foot: but, although there is a large class of the older Greeks thus favourably disposed towards Russia, the mass of the rising generation would prefer Greece to be

A FANARIOTE GIRL AT HOME AND ABROAD.

Published by R. Tyas, 6, Paternoster Row, July, 1840.

an independent kingdom under the protection of France and England, rather than it should become an appendage to the crown of Russia.

The Greeks of the Fanaar dress in a very varied style; some of them retaining their original picturesque robes and turban, others wearing the Frank trousers and surtout, with the little red Greek cap, while not a few sport European hats; but their appearance in the street is decidedly shabby, and it is in their houses alone that a true idea can be formed of their wealth and luxuriance. "The rougher the husk, the sweeter the kernel," is a proverb that with truth may here be applied, for it seemed to me that in proportion as one of these men appeared shabbily dressed in the street, and had a mean looking house outside, so was he dressed proportionably richer at home, and surrounded by splendour. The Fanaariote fair must not be forgot, as it will only be doing them justice to say that to the prettiest faces, and engaging manners, they add the most tasteful and becoming dress that ever any of the daughters of Eve were clothed in.

The Greeks have been blamed for their intriguing disposition, and they have also a character for being dishonest and duplicious; but among them, as among all nations, there are good and bad; when you meet a good Greek, he is really a sterling good one, and I am inclined to believe that the slavery under which they have been kept has had much to do in the formation of their present character. The Fanaariote who has sufficient means to afford it is possessed of as many social virtues as are usually to be found in

one man; you may rely on his word, and trust in his promises, as you find yourself the sharer of his hospitality and friendship: but the Fanaariote who is poor is unworthy of the slightest confidence.

In the other suburbs of Constantinople the Greeks are neither of such a high moral character, nor so wealthy, as those of the Fanaar: but the Greeks that the Frank is mostly brought into contact with are those of Pera and Galeta, and certainly a worse set it would be impossible to find, for, take them all in all, they are a pack of thieves, liars, swindlers, and assassins. I do not say that every one is so, but they are nearly all so, and all those that I had any thing to do with, excepting one, either deceived me, or attempted to do so.

That the mass of the Greeks in Turkey should bear such a character is not wonderful, as it is well known that, in nine cases out of ten, want is the forerunner of crime, and the poor Greek, in the present state of his country, must resort to cunning, fraud, and violence, or die of starvation. Instead of abusing the Greek for being a treacherous villain, it would be more manly for us to assist him to gain his independence as a means to work out his moral regeneration. What is looked upon by freemen as crime is often regarded by slaves as a virtue. The character of the ancient Greek is a noble one, and no person who sees the bold manly stride, the noble brow, and haughty eye, of the modern Greek, can doubt that he still retains the fire of his ancient sire, and there are many points of resemblance between the Greek of the present day and the Greek of the olden time. The ancient Greeks

believed in oracles and prodigies, they worshipped a hundred gods, and offered them rich offerings on the altar, either to propitiate their favour, or thank them for some benefit received. The modern Greeks believe in relics and miracles, they worship a hundred saints, and propitiate their favour or return them thanks, by adorning their effigies with gold and silver ornaments.

The face of the modern Greek is noble and regular, strikingly similar to the busts and statues that still remain to show what ancient Greece once was. Their eyes are large and black, eyebrows arched, complexion brown, hair dark, most frequently black; their stature above the middle size, thick-set, and muscular, yet handsome and elastic. Upon the upper lip they generally wear a moustache, but beards are worn only by their priests, and men in authority.

The disposition of the Greek forms a strange contrast to the saturnine Turk or the taciturn Armenian, for he is all activity and enterprise, versatile, loquacious, lively, vapouring, and disputatious, continually hunting after distinction of some sort or another. The Greek character is deeply imbued with credulity, yet the Greek is entitled to be called ingenious, for he is always caballing for a real or fancied supremacy, and authorizes one to say that the Greeks are a nation of which every individual member aims at being *first*. The Greek is quick of perception, fond of quibbles, and delights in sophistry; receives the impression of every mould, and the impulse of every agent; but he sadly wants honesty and steadfastness of purpose.

The Greek women are decidedly handsome in their figure, beautiful in their features, and elegant in their manners; of their morals the less said the better. Their eyes are large, black, and sparkling, their air languid, complexion pale, hair black, teeth white and regular, and stature short. They are possessed of great natural shrewdness, but few of them are educated. I never met with one who could write, and with but few who could read, although nearly all of them I knew spoke Greek, Turkish, Italian, and French, as well as sung Greek, Italian, and French songs. They have the character of being excellent mimics, and, from the few specimens I saw, I think fully entitled to it. It is also said that they make good housewives and tender mothers; and I can safely add, from my own knowledge, that they are terrible scolds, and more avaricious than any other women I ever met with or lived amongst; money! money! money! is the one absorbing thought of their heart, and the Franks in Pera have a proverb, "that a Greek woman will go to the devil for ten piastres."

No one, unless they have lived amongst the Greeks, can appreciate the extent to which they believe and follow the absurdities of their priests. In the first Greek house in which I lived there was a cross with a lamp burning before it, in a niche in the wall in almost every room; and opposite my windows were those of a Greek butcher, who had a very doubtful character for honesty; nevertheless, this worthy every night at sunset, on closing his stall, would ascend to the first floor, and having opened the windows in order that his voice might be heard by the neighbours,

uncover a splendidly carved and gilded altar, having in the centre an ivory crucifix, and before which a lamp burned night and day. He would then prostrate himself on the ground several times before it, and commence to pray with a fervour that did credit to his lungs. These prayers sometimes continued for more than an hour, and when he was particularly long I used to remark to my landlord that Stefanaiky had been cheating more than usual that day, an opinion to which he would assent at once. By the way, he himself was rather celebrated for cabbaging his customers' broad cloth, and probably reasoned from analogy.

In another Greek house in which I lived there were crucifixes and lamps in abundance, but the grand *tableau* was a miserable daub in a splendid frame, intended to represent the Virgin Mary; and round it, between the frame work and the canvas, were stuck various gold and silver imitations of fingers, toes, hands, feet, eyes, ears, etc. On asking the meaning of these, I was informed that they were propitiatory offerings; that the silver toe had been put there when Annette had a sore toe, and that it healed immediately after; that the silver ear had been stuck on when Angelina had a sore ear, etc., etc. But it is not only in the houses that these absurdities are to be seen, for the pictures of the saints in the churches are all stuck full of them, and I should imagine that the priests find it profitable to encourage this outlet to the credulity or gratitude of their flock. By the way, talking of churches, I sometimes observed in the Greek churches of Constantinople that the Virgin Mary was painted

as a black woman, but never could find any one learned enough to account for the African appearance of her ladyship.

At the birth of a child there are a great many ceremonies, and four presents are laid upon the cradle to fee four fairies, to come and keep away the evil eye, of which the Greeks have as great a horror as the uncivilized Mussulman himself. At baptism there are many ceremonies, and, of course, at marriage and death they are numerous; so that one way and another the priests have no cause to complain, as their attendance is always required on these occasions, when a purse is certain to be placed upon the table, and as certain to find its way into the girdle of the ecclesiastic.

Let not the Greeks complain that I have been severe. I have given a true account of them, and, bad as my opinion of them is, I would be glad to devote my life to their cause, if I thought I could be instrumental in achieving their independence, as I am convinced there is that in them, which, if they were free, would not disgrace the brightest days of their former greatness; although at the present moment, situated as they are, and excluded out of the army, the law, and all offices of trust, they are not so good as they ought to be.

CHAPTER XIII.

THE MUSAPHIRS.

The Jews:—their Number—from whence they came:—their Suburbs—Employments—Pertinacity.—The Jewesses.

THE Musaphirs, or strangers, by which name the Turks know the Jews who are subject to their rule, have been variously estimated by different writers, but I was never able, during my stay at Constantinople, to obtain any thing like a correct account of their numbers; I think, however, that in Constantinople and the suburbs they may safely be considered as mustering at least one hundred thousand souls, and are unquestionably lower sunk in degradation than any of the other classes who are subject to the Porte.

The Jews of Constantinople are nearly all of Spanish extraction, and understand more or less the Spanish language; there are, however, to be found there, Jews from Persia, Arabia, Tunis, France, Italy, Germany, Greece, and Asia Minor; of these the worst are decidedly the Greek and Smyrniote Jews.

The Jews in Constantinople have assigned to them two special suburbs; the one named Baleta, on the south side of the Golden Horn, and the other Haskoi, on the north side; but they are also found interspersed in all the Christian suburbs, and among the villages on the Bosphorus. The Jewish quarters of Constantinople are the dirtiest, most densely populated, and most squalid portions of the capital. Dirty streets, filthy cafés, deso-

late-looking wine and rakee shops, with a sprinkling of ruinous houses, are the chief objects of attraction.

The Jews in Constantinople are not confined to mercantile pursuits; they are found exercising the callings of tin-smiths, carpenters, shopkeepers, cafétiers, tailors, bootmakers, and weavers; but the most respectable of them have warehouses in the chief khans of Stamboul and Galeta, where they repair at sunrise, and must leave before sunset; while the most troublesome are those who infest the streets, and insist on becoming dragomans and guides to any unfortunate stranger who chances to be without one; and their pertinacity is such, that, if one of them once elect himself to the office of being employed by a stranger, nothing will drive him away but taking up a stick and literally beating him. The Jews in Turkey are a persecuted sect, but still they thrive; and I question much, if the Mussulman did not keep them in order by beating them, whether it would be safe to walk the streets of Constantinople, as they would waylay and molest every stranger they met, until they were received into his service, or paid for troubling him. In the street they are very poor in appearance, but many of their houses are richly furnished within. The women have fine features, but so wed to dirty garments that it is necessary to steer as clear of them as possible in passing along the streets. The Jewess is married in Constantinople usually at the age of twelve years, and I have seen them carrying their children in their arms before they had attained the age of fourteen. The Jewess of Constantinople, when young and well washed, is a perfect houri, when old, a perfect harridan.

CHAPTER XIV.

THE FRANKS.

Residences of the Franks:—from whence they come—Number.—Population of Constantinople.—Employment of Franks.—The English, French, Americans, Maltese, Ionians, Italians, Prussians, Austrians, Germans, Russians.—Character of Pera.—Chevaliers d'Industrie.—Galeta.—Maltese.

THE Franks, as the subjects of other nations residing in Turkey are called, form a motley and varied class, or rather collection of classes. The residence of the Franks at Constantinople is principally in the suburb called Pera, although Maltese, and a few of the lower portions of the other nations, reside in Galeta. There are none, however, reside on the Stamboul side of the Golden Horn, and very few at Haskoi, Demetrii, or the other suburbs.

The Franks are composed of Scotch, English, Irish, Maltese, Ionians, and other subjects of the British government; Americans, Frenchmen, Italians, Swiss, Prussians, Austrians, Germans, Greeks (not Rayahs), and Russians; all of whom enjoy the protection of their own laws, as administered by their respective consuls, and are not punishable by Turkish law, unless with consent of their consuls. The number of Franks in Constantinople was calculated in the beginning of 1839 as follows:—

Scotch	120	Brought up...	8591
English	80	Frenchmen	700
Irish	21	Italians	2600
Maltese	2000	Prussians	440
British Greeks ...	4000	Austrians	2000
Independt. Greeks	2350	Germans	3500
Americans	20	Russians	400
Carried up...	8591		18,231

I know the manner in which the above calculation was obtained, and can vouch for the perfect accuracy of a part of it, but I am afraid the difficulties of procuring information may have occasioned trifling inaccuracies in some of the items; still, as a general statistical table, it is entitled to credit. Numerous as this class of inhabitants may be, their numbers dwindle down into insignificance when compared with the other classes; for example, the population of Constantinople and suburbs was stated to me, by an Armenian who had good means of information, to be, in the end of 1838, in round numbers, 846,000 souls, viz.

Turks	500,000
Armenians	200,000
Jews	100,000
Greeks	28,000
Franks	18,000
	846,000

The Scotch, English, Irish, and French at Constantinople, are the most respectable amongst the Franks.

Nearly forty of these Britons are employed as engineers in the government departments, and in the steamers that sail to the neighbouring ports, but few of them have their wives and families in Turkey. In January, 1839, out of forty-one engineers then employed in Constantinople, afloat and on shore, there were only eight who had their wives with them in the country; and several of them stated to me their reason was, that they did not consider the government so situated as to justify a man in bringing his family from home; nor was it advisable for another reason, because children could not receive the slightest education. About sixteen more of these Britons are merchants, bearing a high character amongst Turk, Jew, and Christian; about double that number are employed as merchants' clerks; one is a tailor, one a ship-chandler, three are physicians, one an artist, three are teachers of languages, one a clergyman, two connected with the London press, and the remainder are attached to the embassy or consulship, or, mayhap, adventurers or travellers continually going and coming, varying in number according to the state of the weather. The French are merchants, ship-brokers, jewellers, cutlers, gunsmiths, tailors, and milliners. The Maltese are hawkers, pimps, crimps, thieves, rogues, and vagabonds. The British Greeks may be said to be the same, only that there are a few exceptions among the better class of Ionian Greek merchants. The few Americans are employed as merchants in Galeta, or ship-builders at the arsenal. The Italians are merchants, ship-brokers, tailors, bootmakers, grocers, and general shopkeepers, with a sprinkling of rogues. The Prussians are tailors and bootmakers, with the excep-

tion of a few employed as military instructors in the army. The Austrians and Germans are tailors, boot-makers, and shopkeepers of various wares for use or wearing; while the Russians haunt the cafés, the eating-houses, the government workshops and offices, to spy out all and every thing that is going forward.

So far with the character of the Franks I can with truth be commendatory, but commendatory remarks only apply to a very small portion of them, for the mass of the Franks at Constantinople, and other parts of Turkey, are the most out-and-out rogues, thieves, assassins, gamblers, blacklegs, and villains, that ever existed. Pera has been known for centuries to be the head-quarters of intrigue and villany, and worthily is it entitled to the distinction; for neither London nor Paris is able to produce the same comparative number of unhung ruffians that it can do. It received a very correct designation from one of the British ambassadors, who, writing home to the court of St. James, called it "the refuge of the outcasts of Bedlam and Newgate, making ready for a residence below;" and I know that it is common enough, on the arrival of any stranger, to hear remarked "that he must have killed his father, or done some other crime of equal magnitude, or he would not have thought of coming to Constantinople."

After residing in Pera for a short time, any person who has common observation will not fail to notice the immense number of idlers that are continually lounging along the street, or standing in the doors of the various wine shops and cafés; and he will wonder what profession these men follow, as they are

too well dressed to be tradesmen, and many of them rather shabby to be called gentlemen. His curiosity will, however, likely remain ungratified until he has become better acquainted with the place and its doings, when he will learn that these worthies are *chevaliers d'industrie*, of which there are more than one thousand in Pera. These men are principally Italians and Greeks from the islands, towns, and cities, of the Mediterranean, who are forced from home by the force of circumstances or inclinations, to pick up a living as they best can, and fly to Constantinople with the same instinct as the vultures fly to the battle-field, well knowing that where there is so much malversation and oppression, there will be plenty of plunder.

The *chevaliers d'industrie* of Pera are a set whose faces are continually changing, yet as a class they never lose their identity. The period of the year when they most abound is previous to the commencement of the carnival. At this time they have, generally speaking, a very seedy and disreputable appearance; but after the carnival has advanced a few days they seem, like the caterpillar, suddenly to change their skin, for their faces become cleaner, their beards better shaved, their moustachios more daintily trimmed, and their toggery of a more slap-up kind: these changes are the effects of their success at the carnival; indeed, it is looked forward to every year by these swindlers as a sure means of renovating their fortune and costume. The great source of revenue to these men at this time is gambling, to which the Christians of all nations in Constantinople are notoriously addicted during the

carnival; and it is astonishing how, night after night, men will suffer themselves to be deprived of their money, when the chances are so obviously against them as they are at the faro, played by these sharpers in the different gambling houses. During the carnival I made the round of these houses almost every night, and always found the gambling room filled to suffocation, with about equal proportions of sharps and flats, while I knew of only one bank, during the six weeks, that was put *hors de combat*, and this was said to have been effected not by the ordinary run of the game, but through a conspiracy planned and executed by some brother *chevaliers*. After the carnival many of these worthies depart, but where they go to no one knows. I have been told, however, by a person who had lived many years in Pera, that as certain as the carnival came, there appeared many a well-known face that had been absent for ten months. The ordinary members of this migratory class may be seen every day in the week, from sunrise to sunset, lounging about the street and in doorways, looking out for whom they can devour, or cheating (if they can) at dominoes or billiards in the cafés, but sunset is the best time to meet the *pure unmitigated* members, and if any person will (without his purse) walk into one after another of the four cafés at the north end of Strada Franca, and the two in *Chamal bashi*, I will promise him that he will find a collection of unhung ruffians, able to stand comparison with any number of villains and assassins in the world; men to whom the knife is familiar, and who have obtained a scientific proficiency in the art of appropriation, perfectly unknown to those

amiable creatures, in this country, vulgarly called thieves.

The Maltese, who occupy Galeta at night, but perambulate Pera during the day, have there, as they have every where else, a notoriously bad character; and there is scarcely a robbery or riot in which they have not an active share. The Maltese are easily known by their swarthy features and sailor-looking appearance, but they are rarely able to dress so as to become gentlemen swindlers, consequently their robberies are of a different sort from those of the *chevaliers*, so honourably mentioned in a former paragraph. The *chevalier* would scorn to take any thing save money, but the Maltese considers all fish that comes to his net, and will take any thing he can pounce upon, from a paving-stone to a cigar; and as sure as you see two Maltese hawking hams, potatoes, herrings, cheese, or any thing else about the street, you may be as certain the articles never voluntarily parted from their former owner. The Maltese and Ionian, or British, Greeks, have in Constantinople, by their conduct, so depreciated the British name, that if a man in talking with a native calls himself a Briton, he is immediately asked if he is from the British country, or from the Mediterranean; and I am certain the British consul has his time more occupied, and his patience more tried, by these good-for-nothing Maltese and Ionians than it would be by ten times the number of real British subjects.

CHAPTER XV.

FETES, FASTS, AND FESTIVALS.

The Sacred Days. — Ordinary Fasts and Fêtes. — Annual Festivals: — the Ramazan — the Beiram—the Carnival — the Courban Beiram — Easter — Lent — St. George's Day.

ALTHOUGH the Turks have but one annual fast, and two feasts, yet there is no place in the world so cursed with holidays as Constantinople — not to mention the great waste of time and labour occasioned by the observance each week of three Lord's days — those of the Turk, Jew, and Christian,—Jumah, Sabato, and Dominica. The Armenians have an immense number of fasts and feasts, occurring almost every week, at least once, and sometimes twice. The Greeks are no ways deficient in their holidays, while the Armenian Greek and Frank Catholics hold also separate holidays. It is true that sometimes all three religions chance to have a fast or feast on the same day; but this is far from being frequent, and sometimes ten holidays will spring up consecutively. In one case I remember that Thursday was an Armenian feast, on account of some saint; Friday was Jumah, or the Turkish sabbath; Saturday was Sabato, or the Jewish sabbath, and, also, a Greek feast; Sunday was Dominica, or the Christian sabbath; Monday, again, was a Greek feast; Tuesday was an Armenian and Catholic fast; Wednesday a Catholic feast; Thursday a Greek fast; while Friday, Saturday, and Sunday,

were, as usual, the regular weekly sacred days of the three divisions. The consequence is, that when there is a run of four or five feasts and fasts following one another, all business is suspended for at least a week or ten days.

These ordinary feasts and fasts, irksome as they may appear, are nothing when compared to the annual ones of the Ramazan, Beiram, and Carnival, inconvenient at all times, but doubly so when the one chances immediately to follow the other.

The origin of the Carnival is so well known that nothing need be said here of its institution, but, as that of the Turkish fast and feast is not so generally understood, it may not be deemed out of place to briefly notice them.

The Ramazan is a fast among all Mussulmans, similar, in many respects, to the Lent of the Christians. It was instituted at the express command of the prophet, to commemorate the descent of the Koran from heaven, which is said to have taken place in the month Ramazan. The Turkish year is composed of twelve lunar months, consequently, is several days shorter than the solar or European year; and for the same reason it commences about eleven days earlier each year, and, in the space of thirty-three years, their months run completely through the calendar months of Europe.

The Ramazan moon forming the Ramazan month, during which the fast is observed, is the ninth moon of the Turkish year. On account of the fast being regulated by the moon, it is never observed two years at the same period of the year, but falls backward

about eleven days, and gets into nearly the same season once in thirty-three years. The Ramazan of the year of the Hegira 1248 began on the 3rd of February, 1832; that of 1254 began on the 17th of November, 1838; that of 1255 began on the 6th of November, 1839; while that of 1256 will commence on the 25th of October, 1840.

During the Ramazan the Turks fast all day and feast all night; and, in order that this may be made as little irksome as possible, they turn day into night, and night into day, at least so far as the duties of each are concerned; for they sleep as much as possible from sunrise to sunset, and enjoy themselves while it is dark. The Turk, during the Ramazan, is not allowed to eat or drink whilst the sun is in the heavens, neither to kiss his children or wife, nor wash his mouth, swallow his spittle, nor open his lips too wide, lest he inhale too much fresh air. The women are not allowed to bathe during this month; but the men may do so, taking care not to wet the head, lest a drop of water should enter by the mouth or ears. During this month, they sometimes spend more money in feasting in the night than it will take to keep them six months during the day. When it occurs in winter it is not a matter of much inconvenience, as the day is short, and the weather cold; but when it happens in summer it is to the poor classes, exposed to the sun, a great hardship on account of the heat and length of the day; the longest day at Constantinople being fifteen hours, while the shortest is only nine. There is no one exempted from this fast but the sultan; the sick, and travellers: the latter two classes must make up their full period of

annual fasting, as soon as the first is convalescent, and the second has finished his journey.

There are two Beirams or solemn feasts—the greater and lesser. The lesser in name, which is the greater in reality, begins at the appearance of the moon after Ramazan,—its visible presence being the signal for closing the fast and beginning the feast. It is called, in Arabic, *Id al fetz* (the feast of breaking the fast), or by Europeans, Turkish Easter, and lasts three days. The Second Beiram, which is called the greater, but has now become less observed than the other, begins on the tenth day of the third moon or month after the Ramazan, viz., the 10th of Zi Alhajah, and this is the commencement of the Turkish year. It is called, in Arabic, *Id al adha* (the feast of sacrifice), being in commemoration of the offering up of Isaac. The name given to it at present, in Constantinople, is the *Courban Beiram*, in contradistinction to the other, which is called, simply, *The Beiram.*

It was my lot, during my stay in the Ottoman empire, to have my patience severely put to the test; and nothing will explain the absurdity of such ceremonies better than a detailed narrative of the annual fêtes, fasts, and festivals, as they took place in 1838-1839.

About a month previous to the Ramazan there was an universal apathy and sluggishness hanging over all business, public as well as private; the usual answer to all questions was, "Well, we will see after the Beiram;" or, "Yes, I will attend to it after the Beiram:" consequently I began to feel rather anxious, as I had some business of importance to transact with the government officials, and naturally wished to push it forward. I

found at last, however, that there was no use attempting to force what habit and custom rendered imperative, so I remained discontented, impatiently watching the moon, and congratulating myself that when she disappeared and rose again, this confounded Ramazan would make its appearance.

At length the new moon was seen on the afternoon of Saturday, the 17th of November; and, as the sun set that night, some hundreds of cannon proclaimed, in repeated discharges, that the Ramazan had commenced, and all true Mussulmans might feast until sunrise, and, for the present moon, turn the duties of the day into those of the night, and *vice versa;* while the Franks received the liberty of strolling about the streets all night, instead of being obliged to be home three hours after sunset, as usual.

As I looked from my window, commanding a view of the Bosphorus, and saw, for the first time, the fire blazing forth from wide-mouthed cannon, both on the Asiatic and European shore, the effect was at once novel and magnificent: nor was it the eye alone that was astonished, the ear also was astounded by the many discharges heard, but yet unseen, which came from the arsenal, Topkhana, and other places on the same side of the harbour as my house. After the repeated discharges of heavy artillery, and the continued intermitting fire of a large body of infantry at Scutari, there was a pause, and lamps begun to adorn the several minarets of the mosques, as well as various portions of many of the public and private buildings. I had arranged to make one of a party to go a strolling that night for a few hours, in order to have a proper view of the

illumination, and repaired, lantern in hand, to the appointed rendezvous. Here I found four English ladies, and as many gentlemen, all travellers, who determined to profit by the occasion, and have a view of the Turkish capital at night. When our party was fully mustered we made nine in all; three English ladies (one of the four was afraid of the fatigue, and remained at home), five English gentlemen, and a Greek. Each of the male portion was provided with a good oak stick and a lantern: nor were these unneeded; as without the lanterns we could not have advanced ten yards, and the sticks were very necessary in order to restrain the innocent gambols of the churchyard dogs within legitimate bounds.

Our first appearance was made on the terrace of the small burial ground in Pera, where we had a view of the western part of Stamboul. The illuminations were, however, very paltry, and, with the exceptions of those on the mosques, scarcely deserved a notice: one of the ladies very truly remarked that the everynight appearance of the old town of Edinburgh, from the north bridge, was grander and more brilliant. Nearer us than Stamboul, on the bosom of the water, lay some large men of war; these were illuminated at every porthole, but were inferior in brilliancy and grandeur to the appearance of an English cotton mill at night.

After remaining a few minutes on the terrace, we directed our steps through the burial ground towards the bridge. The night was perfectly dark, and nothing was to be heard amidst this immense city of the dead but the howling of the dogs who surrounded us on all sides, mixed with an occasional laugh from one of our

party, as he succeeded in depositing a stone on the skull of one of these animals, or, mayhap, on account of not keeping a proper distance, another chanced to come into contact with an oak cudgel. At one time we were so much engaged in defending ourselves from these animals that we strayed from the proper path, and got upon an equally broad one, formed of marble grave stones. We had walked along this path a considerable way before we became aware of the change; at last the Greek, who was bringing up the rear of the party, shouted out that he did not know where we were. I was the only other one of the party who possessed a local knowledge of the place, and, after reconnoitring as well as possible with the assistance of our lanterns, I also admitted we were in *terra incognita;* this, to say the least of it, was far from agreeable. That there could be no real danger we knew well enough; but it was quite possible that we might suffer much inconvenience in a burial ground, hemmed in by hills, valleys, trees, and dogs, to say nothing of the ghosts of the dead Turks, which one of the ladies fancied she saw gazing at her every time we came suddenly upon a long white marble tombstone, surmounted by a red *fez* or green turban. However, as we lost our road unexpectedly, we found it again equally so; for, in looking at the tombstones, to see if I could descry any that I knew, my lantern shone upon a pretty little one, beautifully gilded, and surmounted by a *fez.* This was a stone I had for some weeks intended sending to England as a present to a friend, to set up as a gewgaw in his fantastical summer-house, and at once knew where we were. About half an hour's walk brought us to the

bridge; but even here we were equally disappointed—the illumination was far from being a respectable one; and we retraced our steps through the gates of the walls, which, contrary to usual custom, are open during the Ramazan, and proceeded through the principal street of Galeta, taking the whole length of the town from west to east. Along part of this road I had more than once before ventured after sunset, with the risk of the guard-house hanging over my disobedience, and I had always found it as still as a city of the dead. To-night, however, the scene was changed; the streets were thronged with people running backwards and forward; children were amusing themselves; while the Turk cafés were more or less brilliantly illuminated, and filled not only inside with true Mussulmans, listening, as they smoked their pipe, to the story of some wandering *improvisatore*, but outside the door on their settees, stretching in some cases half across the street, sat groups of those who enjoyed themselves to-night because they intended to fast on the morrow. The cafés were not the only busy houses we came to; the Turkish cookshops, where various kinds of oriental confections and syrups are made, had also their due share of customers; and even the *muhalibijee*, as he cried his rice-jelly through the street, found his clients more frequent than usual.

At Topkhana we had a view of the Seraglio Point; but here, as well as at Scutari, the illumination was nothing in comparison to one that had been given at the anniversary of the accession of the sultan, a few months before.

We now continued our walk as far as Dolmibatchii,

in order to have a full view of the Bosphorus; but, alas! the zeal for Mahomet was not so blazing as it had been for Mahmoud, so we turned our steps again towards Pera, and, having traversed the large burial ground, arrived at home in safety a little before midnight; tired, but, by no means satisfied, for the Ramazan was not so interesting as our Turkish friends had led us to expect.

For thirty days the discharge of cannon at sunrise, noon, and sunset, announced the continuance and proper time of the Ramazan. Turkish business was entirely suspended, and that of the other classes a good deal hindered. The Turkish cafés were shut during the day, and open during the night. As sunset drew near, many a good Mussulman might be seen hurrying home with his dinner, or Ramazan cake; or sitting at the door of a café, with a woe-begone and impatient expression of face, his chibouk filled with tobacco, waiting the discharge of the guns or the cry of the mesir, ere he dared to call for the burning cinder to light it. During these thirty days there was always a partial illumination of the city; but on no other night was it equal to the first, except on the eve of the anniversary of the sultan's birth, which occurred during this Ramazan. The night chanced to be beautiful, and we directed our steps to the esplanade in the Armenian burial ground, commanding a view of Scutari and the Bosphorus. We found several parties of Franks here before us, and, what was no less interesting, a number of Jews, who, suspecting that some Franks might, as usual, stroll there that night, had provided pipes and coffee, content to receive what the

stranger might give in exchange, and thus, verifying the adage, "that where a penny is to be made in an irregular way, there will always be found a Jew to take care of it."

The appearance of the Bosphorus, from the Yellow Palace of the sultan, to Scutari, was, if not grand, at least pleasing and fantastic. The illuminations though so small individually as to call for no remark, yet when taken in the whole line of the ocean stream had a novel and brilliant appearance, which must be seen to be understood. In Europe the splendour of illuminations consists in the striking character of each individual building; but in the East it entirely depends upon the whole, for effect, as the lights are placed so that they can only be seen from some eminence where the eye can take the whole or great part of the city in one view.

During all this moon there was a sort of discontent hanging over the minds of every one. The Turk was crusty because he dared not enjoy his pipe, and the Christian was fidgetty because almost all business was at a stand. One day I called at the Admiralty, having some business to transact with the capitan pasha. He was not sitting on a cushion as usual, but on a small carpet in front of the door, perusing a written paper. I stated my business; he said, "During the Ramazan we fast, and do nothing that can possibly stand over; come on the fourth day after it is finished, and your business will then be settled."

Although the Turks are thus strict in their outward observance of this fast, yet it is but an observance to the eye. I repeatedly asked Turks during the Ra-

mazan to have a glass of punch with me in the forenoon, and they never refused, if the glass of punch could be got and drank off without any other Turk knowing of it. Nay, one of their effendis actually drank three glasses of punch one day in my presence. I met him in the street, and after the usual salutations asked him if he would take a glass of punch, as the day was cold. He said no, he durst not, because it was the Ramazan. I replied that nobody would know, and he said, "In that case, as you are a good man, I will go with you, if you are sure we wont be seen." I assured him on this point, and he followed me to the private door of a Frank café. On entering, he instantly took his seat in the darkest corner, where he could not be seen. The punch was produced, and, as usual with a Turk, drank off in one mouthful. He then treated me to a return glass, taking one himself afterwards. We played a game at dominoes to decide who should pay for a third glass for each. The third glass was brought in, drank, and the dominoes played. I then asked him how he, a Mussulman, dared drink punch, and gamble, during the Ramazan? His answer was, that the crime did not consist in doing so, but in *being seen* doing it.

Towards the end of the Ramazan there was a little uncertainty as to whether the Beiram would begin on the 16th, 17th, or 18th of December, as it cannot be proclaimed until some one can say *he has seen* the new moon; and the state of the weather was such as to endanger very much its early visible presence. On Sunday, the 16th of December, there was a new moon about four in the morning; but although the council

of *great* men sat ready to proclaim the Beiram as soon as the chaste moon made her appearance, and *tall* men were kept night and day stationed upon all the hills in the vicinity, no moon was seen until Monday afternoon, when one of those moon-seekers, with breathless haste, made his way into the council, announcing that he had seen the truant, and claimed the usual present. At sunset the cannon of the sultan proclaimed the Beiram, and all night the streets of Galeta resounded with the Turkish drum and other instruments of auricular torture.

On Tuesday morning, at sunrise, the sultan proceeded to the mosque of St. Sophia, attended by the pashas and other officers of state; after which he returned to his palace, and received the visits of all the great functionaries, who then vacate their office or retain it, as the monarch wills. The two following days are passed in visits from all the employés, officers, etc., to their patrons and great friends; and immediately after Turkish business commences with renewed activity, seeming as if the wheels of action had derived new vigour from the inaction of the former two months.

On Sunday night, the 30th of December, the Frank Carnival ought to have begun; but, alas, no firman was issued. Terror sat on every café and hotel-keeper's face, while disappointed and despairing looks, mixed with hopes of plunder, might be traced on every gambler's haggard countenance, as he stalked from one café to another to learn why there was no firman. At last the secret came out: many of the respectable inhabitants of Pera had entered into a

subscription, which amounted to fifty thousand piastres, equal to nearly five hundred pounds; and they had sent this as a present to the Turkish official who had the power of issuing the firman permitting the Carnival, and had requested him not to do so.

The cause of this unusual interference of one class of the people in the amusements of the other was as follows. To the Carnival there is always attracted, from every quarter, a very large importation of thieves, rogues, vagabonds, and gamblers; and in the former year they had had the audacity to organize themselves into a regular band, having agents for the disposal of the stolen property at Adrianople, Smyrna, and Trebizond—keeping up as regular a correspondence and remittance of money as any merchant in Constantinople. After the Carnival they continued their practices, until every family in Pera was in terror; nay, so daring and fool-hardy did they become, that they began to brag about their deeds publicly in the cafés, and as publicly to threaten personal punishment to any one that did not choose quietly to submit to their exactions. This, however, led to their detection and apprehension. The Turkish government took the liberty of putting forty-six of them in prison in one night, and since then the town has enjoyed comparative quiet.

Under such circumstances it is not to be wondered at that the more respectable inhabitants were afraid of a renewal of the atrocities of the former year; but the band of adventurers, who had been looking forward to the Carnival as a means of improving their finances, were not so easily defeated,

and a meeting was held at which the hotel-keepers, café proprietors, gamblers, etc., subscribed the sum of one hundred thousand piastres, to present to the Turkish great man: this was accordingly done. The Carnival began on Saturday evening, the 5th of January, and continued without intermission until Monday morning, the 18th of February. At the commencement, little was seen of it during the day, but towards the evening the streets were at all hours crowded with masks, and during the last three days the town was kept in a perfect uproar, few attending to any thing but masquerading and frolicing.

One of the most grotesque-looking street scenes that I observed during the Carnival was composed of Greeks, dressed in ecclesiastical costume, but put upon the wearers in most ridiculous fashion. One of these fellows was standing with his back to a Frank café window, in the principal street of Pera, and declaiming with the most extravagant gesture, and greatest fluency of speech, that I ever saw or heard. I could not understand the point of what he said, sufficiently well to enjoy the jests contained in his speech, but I found enough in his action to make me join in the merry laugh with which each peroration was received. The burthen of his song I could also understand: it was a satire upon the clergy of the Greek church.

On a Sunday morning, during the Carnival, I saw one of the most profane and impious processions that ever took place, and one which, I am sure, none but Maltese, and these of the worst class, would plan. It was a caricature of a funeral procession — a procession

which, by men of whatever creed or character, ought never to be caricatured, as it is the last visible presence of man on earth. First in this profane group came a caricature of an ecclesiastic, with the robes and bonnet of the rank he assumed; behind him came two boys bearing censers of incense, which they waved to and fro, after the most approved fashion of the Catholic church. These were followed by representations of priests, who carried books before them, and sung the litany for the dead. Then came six more little boys bearing wax tapers, followed by two others bearing plates of sweetmeats. After these came four men supporting a board, on which was extended a representation of a dead body, but whether a living subject or an effigy I could not tell, as it, like the men on whose shoulders it was borne, was masked. Behind this mock funeral came a motley group of unmasked Maltese, leaving no doubt that to their compatriots the inhabitants of Pera were indebted for the indecent exhibition; but this, to do the masqueraders justice, I must admit was the only group of a grossly improper character that I saw during the Carnival.

On the first evening, about twenty-four houses of public amusement were opened. The four hotels were turned into dancing and gambling houses; nay, were used for still worse purposes. One or two Rayah *locandas* were occupied in the same manner; the others were private houses of dubious respectability. The revels began at sunset every evening. The houses of amusement were indicated by a lantern hung over the door, inside of which sat several Janisaries with "their belly

full of arms:" these functionaries rigidly scrutinized the visitors, turning away such as appeared drunk, and taking from every one, sticks, umbrellas, or any other weapon serviceable in a fight, which are duly returned as the party retire. The description of one place of amusement will suffice for the whole, as they were nearly all alike. On ascending, the first room entered was that of the hall, in which, from sunset to sunrise, the Phyrric dance was kept up by the various lovers of the light fantastic heel. On entering, the cavalier selected any one of the fine girls he pleased; extending to her one end of his handkerchief, he kept hold of the other, and was soon whirling round the room to the tune of a couple of oriental guitars, strummed by two musicians who sat on a platform elevated a few feet from the floor. In none of the houses did the music vary much, and the dance was everywhere throughout the Carnival the same, and had a most monotonous effect on the looker on, although those engaged in it seemed to enjoy it vastly. The musicians were paid by pieces of money of from two and a half, to six piastres, thrown down on the floor by the male dancers. The women were all masked, and attired in the most fantastic manner, some of their dresses being exceedingly handsome and picturesque; but few of the male dancers were masked, excepting such as appeared in fancy robes, exhibiting pleasing or hideous devices, according to the taste or caprice of the wearer.

At one end of the dancing hall was a little room for refreshments, which were sold at a most exorbitant rate, and the skill of the hired dancing girls seemed to be mostly exercised for the purpose of trepanning

their partners into purchasing sweetmeats, etc., for them, and in a minute or two running up a bill of one or two hundred piastres. Besides the refreshment room, there was the gambling table, at which faro alone was played, and, in some instances, to great amounts. The lowest stake put on a card was a beshlik, or one shilling, but it was not uncommon to see two or three hundred piastres, in gold, staked upon one card: round the table, flats and sharps sat mixed promiscuously, while the more timorous stood behind the seats, and looked over the shoulders of the front row; few, however, unless in one way or another connected with the bank, could say after an evening's amusement, that they came away gainers: in one instance the bank of one of these tables gained forty thousand piastres, or four hundred pounds, in one night. This may appear a small sum to London and Parisian gamblers, but if it is considered that the play was almost entirely confined to the lower classes, who earned their money by the sweat of their brow, and sharpers who had nothing to lose, the sum is a large one.

Such is the Carnival in Pera: it has of late years been confined entirely to the most humble and abandoned class of the most debauched and debased suburb in Europe, and is nothing but a means of filling the pockets of a few sharpers, making prostitutes of such of the young female population of the lower classes as escape the usual debauchery of the place, encouraging thieves to resort thither annually, and disturbing the respectable and quiet part of the inhabitants.

At this time the annual fêtes were not all over, however; the Second Beiram, or Turkish new year, had yet to come, and Friday the 22nd of February announced its approach by a heavy and continued discharge of cannon; these were continued all day at different short intervals, also on Saturday; while, as the sun rose on Sunday morning the 24th, the whole of Constantinople shook as if by earthquakes, the sultan, with his great officers of state, went to St. Sophia, the cannon roared all day, and it was consolatory to know, as the sun set and the heavy artillery poured forth their broadsides for the last time, that the year of the Hegira 1255 had commenced, and that there was an end to these revels for at least nine months.

Although the cannonading, Turkish fasting and feasting, was at an end for the time being, not so the feasts and fasts of the Christians. On the 13th of February Lent had begun, and there was nothing cooked that the conscience of the devout Catholic refused; all abstained from meat, some sects from fish, others from eggs, while vegetables and bread became the great article of consumption; nevertheless there was plenty of wine drank to make amends for the want of other comforts, and every sunset of the following seven weeks saw the wine shops filled with zealots who got drunk with wine to console themselves for not being allowed a good feed on more substantial fare. On Saturday the 30th of March Lent was at an end. The streets, from sunset, were crowded with intoxicated Greeks; the police was reinforced by strong detachments from the neighbourhood, while Pera re-

sounded the whole night with yells, cries, and songs, bringing strongly to my mind, as I tossed sleeplessly on my mat, recollections of Glasgow on a new year's morn. On Sunday morning I went out shortly after sunrise, and found the Greeks in a high state of excitement, dancing, laughing, and drinking in the streets, and at the doors of the wine shops, while the stupid Mussulman guards were seated at the corner of every street, ready to act in case any burst of national feeling should attempt to break forth in the shape of an insurrection. The day passed over however in a quieter manner than was anticipated, for, with the exception of being obliged to seize a few of the most obstreperous, the guards had nothing to do but to sit still, look on at the fun, smoke their pipes, and say, "This is the regular season for the Christians turning mad."

In the afternoon, I bent my steps towards the Armenian burial ground: here I found that not only the burial ground but all the fields in the neighbourhood were covered with a dense crowd of the most motley kind engaged in various pastimes and callings. Among the people were to be seen Christian, Jew, and Turk, all mixed in one mass, while the gravestones were occupied by Armenian and Turkish women enjoying the scene. The amusements were wrestling, gambling, and the Phyrric dance; there were also *shoogy shoos*, *merry-go-rounds*, *up-and-downs*, weighing machines, etc., etc., with a sprinkling of horse and donkey racing; but the only symptoms resembling civilization that I could discern, were, a man leading about a dancing-bear, with a muzzle on its snout, and an iron collar round its neck, and a little boy playing

the hurdy-gurdy, followed by a monkey dressed in a red jacket and highland bonnet.

For three days and three nights these revels continued, and then I was told all such noises were over; alas, however, the information was not true, for in a few days I found there was an annual eruption of savages from the mountains, allowed to dance, squeel, and beg, for a month.

I think it was some day in the first week of April that, while sitting in my room, I heard the *squeel* of the most atrocious pair of bagpipes that it had ever been my lot to hear, and, looking out of my window, I saw three savage-looking creatures, two of whom were capering about in the most unsophisticated style of moving the legs, while the other was producing his horrid squeel from something like an inflated sheepskin which he squeezed under his arm. The dress of these men, and their appearance, was the most singular I had ever seen. They appeared to be short, thick-set, yet not muscular men, with an exceedingly broad and stupid face, the very picture of unsophisticated good nature. Their heads were covered with a round bonnet of sheepskin, with the wool dyed dark brown; their jackets and trousers were of coarse brown cloth, and seemed to have been sewed upon them, while the feet were encased in untanned buffalo hide sandals, that required little time or ingenuity to make, being merely composed of a bit of raw hide drawn under the sole of the foot, and lashed with thongs across the instep. During the next four weeks I was in the habit of seeing these creatures, in parties of three or more, several times every day, but in no case did

they vary in appearance; they looked as if body, clothes, and bagpipes, had all been cast in the same mould. The method of salutation of these wanderers is very curious, for, as the passenger meets them on the street, the pipe-bearer plays up, his companions kick out their legs, and jump in a manner peculiar to themselves, and, just as the unfortunate wayfarer thinks he is about to get rid of them, they take off their shaggy cap, and, dashing it to the ground at his feet, raise a cloud of dust through which their irresistibly good-natured faces may be seen peeping, as they beg for a few paras. On inquiry I found that these men were Bulgarians, and that the sultan's stud of horses in the plains was under the sole care of Bulgarians, who come down from the mountains to Constantinople, and take them each year, on St. George's day, to graze on the plains around the city; in consideration of which, the poor peasants that accompany these horse keepers are allowed, once a year, a month's begging. At last St. George's day, which was held on the 4th of May, arrived; the horses of the sublime stud were led to the plain, and I found myself once more free of these festivals.

CHAPTER XVI.

BURIALS.

Funereal Contrarieties. — Turkish Funerals. — Armenian Funerals. — Greek — Catholic — Frank. — Funeral of an Ambassador. — English Funeral.

CONSTANTINOPLE is generally allowed, by those who have seen it, to be a most varied and fantastic place, both as regards its appearance and customs; and there is probably none of those strike a stranger so much as the funerals. The Turk is carried to his grave at a brisk trot — the Christian at a steady sedate pace. The Turk is buried in a bevelled coffin—the Frank Christian in a square one, and the native Christian in a winding sheet. The Turk is covered up—the Christian has the face and hands uncovered, on the way to the grave. The Turk is carried in silence—the Christian with a band of choristers singing the Litany for the Dead. The Turk is not followed by a band of friends and relations—the Christian is by a crowd of mourners. The Turk is carried to his grave head foremost—the Christian with his feet first.

The Turkish funeral is not of very common occurrence in the Frank portions of the city; and Franks have told me that, although residents of some years, they had never seen one. During my stay in the capital of Turkey, for nearly a year, I saw many hundreds of Christian funerals, but only four Turkish ones. One reason for Turkish funerals being seen so rarely

on the European side of the Bosphorus is said to be, because the Turk is now convinced that he cannot hold Europe long, and generally wishes his body to be carried to the Asiatic side, in order that his bones may not be defiled in the land of unbelievers.

The first Turkish funeral that I saw was the second day after my arrival. I was coming with a friend from the theatre, at sunset, when we were met by four men carrying a long chest of white wood, having a bevelled top, without any cloth covering. The coffin was supported by two bars of wood, which appeared fixed to the bottom of it, by means of which it was borne on the shoulders of the four men, who trotted along (they did not walk) at a very smart pace, in the direction of the large burial ground; there were apparently no friends nor mourners to perform the last sad duty; the body had been intrusted to four common porters, who seemed determined to get through their job with all possible despatch. A few weeks after this time, chancing to be at Stamboul about sunrise, I saw what was apparently a coffin of the same structure as the former, but having a green turban on the top of it, borne along on the shoulders of four men at a brisk trot; there were, besides, one or two assistants trudging behind; but ever and anon, as the coffin passed the doors of the various houses and shops, a Turk would sally out and relieve one of the bearers, who in his turn would be relieved by the next pious Mussulman. These changes of bearers were made so frequently, that I do not imagine any man had to run one hundred yards, as the whole four were certain to be changed once, if not oftener, during that distance; for the Turks be-

lieve that to carry a dead body forty paces expiates one sin; the changes, too, were always made without impeding the onward course of the body, which continued to move forward even in the act of changing. I wished much to have followed the corpse, and seen the last act, but the speed at which the bearers were going, and the uncertainty as to the distance, deterred me. It was not until some months after this time that I had an opportunity of seeing another burial. In the beginning of winter, crossing the little burial ground in Pera, I saw the usual complement of four men, trudging on towards where were a crowd of Turks in the burial ground; I directed my course thither, and arrived just as the cortége reached the group. The coffin, which appeared about four feet long, contained, I knew, on account of its having no turban on it, a female. The crowd of Turks seemed to be the relations and friends, who had come there to look out for a grave; they had just found a suitable place, and the grave digger, having measured the coffin with his wooden shovel, prepared to dig a trench of about three feet deep at the one end, and two and a half feet at the other; this being done, a cut was made with a saw in the foot of the coffin, and it was lifted into the grave; it did not rest horizontally, however, as the head was considerably higher than the feet, which caused the body to recline with its face looking towards the east. There appeared no priests, no ceremony, no grief; in fact it was one of the most ordinarily treated affairs I ever saw. I was told two or three times to go away, as I was not a Mussulman, but I professed not to understand what was said to me, and remained. After the body had been de-

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Such is the Carnival in Pera: it has of late years been confined entirely to the most humble and abandoned class of the most debauched and debased suburb in Europe, and is nothing but a means of filling the pockets of a few sharpers, making prostitutes of such of the young female population of the lower classes as escape the usual debauchery of the place, encouraging thieves to resort thither annually, and disturbing the respectable and quiet part of the inhabitants.

At this time the annual fêtes were not all over, however; the Second Beiram, or Turkish new year, had yet to come, and Friday the 22nd of February announced its approach by a heavy and continued discharge of cannon; these were continued all day at different short intervals, also on Saturday; while, as the sun rose on Sunday morning the 24th, the whole of Constantinople shook as if by earthquakes, the sultan, with his great officers of state, went to St. Sophia, the cannon roared all day, and it was consolatory to know, as the sun set and the heavy artillery poured forth their broadsides for the last time, that the year of the Hegira 1255 had commenced, and that there was an end to these revels for at least nine months.

Although the cannonading, Turkish fasting and feasting, was at an end for the time being, not so the feasts and fasts of the Christians. On the 13th of February Lent had begun, and there was nothing cooked that the conscience of the devout Catholic refused; all abstained from meat, some sects from fish, others from eggs, while vegetables and bread became the great article of consumption; nevertheless there was plenty of wine drank to make amends for the want of other comforts, and every sunset of the following seven weeks saw the wine shops filled with zealots who got drunk with wine to console themselves for not being allowed a good feed on more substantial fare. On Saturday the 30th of March Lent was at an end. The streets, from sunset, were crowded with intoxicated Greeks; the police was reinforced by strong detachments from the neighbourhood, while Pera re-

the affair in his own hand, as the two youths would not agree on the site of their parent's grave. A place was pointed out by the priest, the grave diggers began their work, and, in a few minutes, had made a grave about eighteen inches deep, during which time, the undertaker had stripped the clothes off the corpse and sewed it up in a sheet; it was then received into the arms of the grave digger, placed carefully at the bottom, some sweetmeats, flowers, and gold tinsel, were thrown upon it, the earth was again filled up, and each one walked away, looking as unconcerned as if he had been merely taking a walk.

It is usual, if a person dies in the night time, to bury him before noon next day; if he dies in the morning, he is likely to be buried in the afternoon; but it is rarely the case, if he dies after noon, that he is buried that day. Among the Christians, when any one dies, the officer of the church to which he belongs, goes through those districts of the city in which his relations and acquaintances live; and, after knocking several times on the ground with a staff, heavily shod with iron, calls out, "*Uldee var*" (there is a dead), and, after stating who it is, and when it will be buried, invites the friends to the funeral.

The Greek funeral is conducted much after the same manner as that of the Armenian, and a stranger would not know whether a funeral belonged to the one nation or the other, if it was not for the different costume of the followers. The only Greek funeral I ever attended in church was that of a young Greek merchant at the Fanaar, the fashionable Greek quarter in Constantinople. It was a cold day in winter, when a

the hurdy-gurdy, followed by a monkey dressed in a red jacket and highland bonnet.

For three days and three nights these revels continued, and then I was told all such noises were over; alas, however, the information was not true, for in a few days I found there was an annual eruption of savages from the mountains, allowed to dance, squeel, and beg, for a month.

I think it was some day in the first week of April that, while sitting in my room, I heard the *squeel* of the most atrocious pair of bagpipes that it had ever been my lot to hear, and, looking out of my window, I saw three savage-looking creatures, two of whom were capering about in the most unsophisticated style of moving the legs, while the other was producing his horrid squeel from something like an inflated sheepskin which he squeezed under his arm. The dress of these men, and their appearance, was the most singular I had ever seen. They appeared to be short, thick-set, yet not muscular men, with an exceedingly broad and stupid face, the very picture of unsophisticated good nature. Their heads were covered with a round bonnet of sheepskin, with the wool dyed dark brown; their jackets and trousers were of coarse brown cloth, and seemed to have been sewed upon them, while the feet were encased in untanned buffalo hide sandals, that required little time or ingenuity to make, being merely composed of a bit of raw hide drawn under the sole of the foot, and lashed with thongs across the instep. During the next four weeks I was in the habit of seeing these creatures, in parties of three or more, several times every day, but in no case did

eye on the party that was crying. When the chant was finished, and the bearers lifted up the litter to carry it out of church, there was a rush towards it of one who looked as if he was mad from grief, and who, clasping the dead body in his arms, began to kiss its wasted and blackened countenance, amidst most piercing cries that he uttered. This was the man who had been sobbing during the service, and whose grief now broke through all rational bounds. The funeral party were daunted for a moment, but four of his most intimate friends seized hold of him, and dragged him away by main force from the body of his brother. The body now again moved forward, and the exertions of the four men could not hold the mourner: it required eight to prevent him from another scene like the last. The corpse was preceded by priests, choristers, cross, symbols, etc., and followed by a very large concourse of friends. It had to proceed only a short distance, to the banks of the Golden Horn, where it was put into a caique: the mourners and friends who intended to follow, also got into caiques which were waiting, and they were rapidly pulled towards the Frank side, where they would be met by another procession of ecclesiasticals, who would conduct the corpse to the grave. On returning to the church the brother of the deceased was standing in the porch, while his friends around him prevented him getting out. He was a tall, elegant young man, dressed in blue trousers and black surtout; his red cap was lying on the ground where he had thrown it; his eyes were red, and his face swollen with weeping, for the tears were plen-

tifully running down his cheeks, while his exclamations of grief were of the most passionate kind. It is said the more violent the grief, the sooner over; and with regard to the Greeks this is most true, for I have never seen grief so violent as among them, but never saw any that lasted twenty-four hours. The Catholics, among the Armenians and Greeks, differ but slightly in their form of burial from their schismatic and heretic brethren. The Frank Catholics, however, bury in a covered coffin, having a cloth thrown over it, on which is a large black cross. They have always a goodly attendance of priests and choristers, differing in number according to the wealth of the family of the deceased; but the poorest amongst them can always afford to have, at least, a band of some sort. In fact, no Christian in Constantinople, except a Protestant, would suffer a relation to be carried to the grave in silence: they would consider such entailed an everlasting disgrace on the family name.

Almost the only Protestant funeral that I saw was that of the late Swedish ambassador, and certes a more merry set of dogs were never gathered before a booth at a country fair, than stood before the baron's door that morning. I chanced to be coming along Strada Franca of Pera, and, seeing an unusual crowd, inquired, and learned that the Swedish ambassador had died the day before, and was to be buried that day. The air was remarkably cold, and the streets wet, but the crowd seemed determined to keep themselves warm with laughing at one absurdity or another as it passed, and in the streets of Pera there is always plenty to laugh at if a Frank feels disposed; indeed

the ridiculous dress and gait of the Armenians and Jews alone might keep a city in laughter for a week. After waiting a few minutes, there sallied forth about ten Janisaries belonging to the different consulates, each of them of course carrying a bellyful of arms, and some of them grossly ludicrous in their gait and appearance. For a Rayah to have laughed at them might have been dangerous, but the Frank part of the crowd indulged in their favourite amusement to the no small wrath of the Osmanlee great-little men in office. These formed into two columns along the street, and after them came the two dragomans of the Albanian *chargé d'affaires*, who, with their straight, proud, swaggering walk, and long thickly-plaited white skirt, looked the very emblem of a free and haughty race. Alas! all is not gold that glitters.

Following these degenerate children of a noble race, came forty-two men dressed in cocked hats of all shapes, some covered with red, others with coloured lace, others with silver or gold lace. All of them had on a coat of a cut something akin to the footman's coat in England, the colour of which corresponded to the lace on the hat: trousers they had none, but breeches all, some of plush, others of woollen or cotton cloth, of every shade of colour. However, there was one point on which they were agreed, they had all white stockings and black shoes, white shirt and white neckcloth. But if the whole dominions of Momus had been ransacked, there could not have been found a fitter set of rascals upon whom to crack jokes. Although of many different uniforms, there was a method in the variety; each squad or colour consisting of four, six,

or eight persons, who kept together as if in separate clans. I could only account for it on the supposition that every undertaker in Pera and Galeta had a peculiar uniform for his attendants, and that, in order to make a grand show, the whole had been gathered to one general rendezvous, and hence the motley group; but I would defy all the Jew old clothes men in London to rig out forty-two fellows in an equally absurd style. These worthies formed, as they emerged from the house, in a double line, but the poor master of the ceremonies was almost driven mad before he could get them into order, at which the crowd were greatly amused: at length, after they were properly marshalled, the mischievous spectators began to find out that the big men had got all the little dresses, and the little men all the big dresses; as also that some of them had the wrong side of their shirt turned out, while others had the back turned round to the front, and not a few had their neckcloths tied under their shirt collars. In fact it was soon pretty evident that they had not been accustomed to such a garb, and I verily thought some of them would have sunk through the earth for very shame under the flood of jokes and cuts which flowed upon them from every side; and, undoubtedly, they would rather have been safe at home in their ordinary apparel, than standing that day in the street, conscious, as they must have been from the remarks on all sides, that their holiday attire made them perfectly ludicrous. After this band of misshapen blocks for hanging old coats upon had emerged from the house, there came four worthies with great fur kalpaks on their heads, dressed in blue cotton

frocks and red trousers, each of them leading a horse by the bridle, a job which they did not seem to be accustomed to, neither did they relish it much. After the horses, who, like the party before, walked two and two, came two friends of the deceased, dressed in black. The first of them carried a little velvet cushion on which the different orders and medals belonging to the late baron were displayed, while the second walked by his side. Then came the body covered, in a coffin supported on the shoulders of four men, dressed in the same garb as those that led the horses. After the body came the clergyman and his clerk; also the company, consisting for the most part of officers, and others attached to the different embassies and legations, almost all of whom wore cocked hats and splendid uniforms, making rather a strange contrast to the party in cocked hats that walked in front. On the way to the grave two of the horses kicked, and broke away from their leaders; and backing into the procession not only stopped it for a few minutes, but nearly upset the men with the corpse.

On arriving at the ground, the grave was already dug: the clergyman read the service for the dead in the French language, but it was not a service that I had ever heard before. The earth was thrown on the grave by the clerk; many of the baron's friends did so likewise; and such is the force of imitation, even amongst savages, that the caviases and livery wearers, the Turks and Armenians, even down to the little boys and old women, all eagerly pressed forward, to throw some earth into the dead ambassador's grave.

A funeral that I was witness to one evening, struck

me very forcibly of the truth of the proverb, that a living dog is better than a dead lion.

It was about sunset, and I was leisurely wending my way from the arsenal to Pera, through the small burial-ground, when I met a chamal, or porter, with a long burden on his back: there was something so ominous in its appearance that I looked round to see what it was, but was very much puzzled, until the porter laid it down on a stone, in order that he might have a little rest. I then discovered that it was a dead negro, tied between two boards of wood for a coffin. I asked the porter where he had got him, who he was, how he had come by his death, and what he was going to do with him; to three of which questions he replied, "He did not know;" but to the fourth he answered that he was looking out for a hole big enough to put him into, and rather than carry him much farther, he would wait for a man passing with a spade, and dig one where he stood.

A gentleman gave me an account one day of a funeral that he had been at, which he said for solemnity made more impression upon him than any thing that he had ever witnessed at home. It was that of a young gentleman from Newcastle, who came out to Constantinople for his health, and who had died as the vessel was sailing into the harbour. All the captains of English vessels in the port attended in funeral costume, with their sailors neatly dressed, in their ship's boat, each of them having the union jack in the stern: the place of rendezvous was at the berth of the captain of the port: the corpse soon appeared, being placed in one boat, and towed by another. As the procession

passed the English man of war, she hauled her colours half-mast, and on arrival at Dolmabatchii, the body was taken out of the boat, the union jack laid across the coffin for a mort cloth, and, hoisted on the shoulders of four sailors, was carried to its last home, where the funeral service being read, the party returned to their boats; but my informant said, that of all the pictures of real heartfelt grief he had ever seen, he had never witnessed such as appeared in the weather-beaten faces around him that day, as they consigned one of their countrymen to a grave, far from his friends, and his father land.

CHAPTER XVII.

BURIAL GROUNDS.

Ubiquity of Places of Sepulture in Turkey.—The Cypress Tree.—Cemetery at Scutari—at Balukli—at Pera—on the Bosphorus.—Grave-stones.—Jewish Cemetery.—Greek Places of Sepulture.—Armenian Burial Ground—Georgian—Catholic—Protestant.

It has been said that nowhere is the *memento mori* so often before the eye as in Turkey, and we are inclined to believe the assertion, for, in that country, go where you will, the tombstone will be found staring you in the face. It matters not whether the walk be through the crowded street or the lonely wilderness; whether on the top of the hill or the depth of the valley; in the precincts of the palace, or the hovel; among the confused mass of stones, lime, and wood, gathered together to build a new house, or amidst the ruins of a former age; all places seem to have been the resting place of the dead; and Constantinople, with its suburbs, seems to be built on a large burial ground, which from time to time has been invaded to erect houses for the living.

If any one takes a view of Stamboul and its suburbs, either from the water or from some eminence, he will be astonished to find the city more like as if the houses had fallen into a wilderness of cypress trees than that they contained streets and lanes, closely built and densely populated, for the cypress may be seen peeping forth, or rearing its tall head from every spot of that

varied city; and, if he examines the ground around these trees, he will find that they are, or have been at no distant period, the resting place of the dead.

Strangers have often wondered how the dark masses of cypress have been adopted, and kept so exclusively, to shade the body of the Mussulman; as also, how the indolent savages manage to keep these forests in such a continued perfect state. The cypress was, from early ages, the funereal emblem of the Greeks and Romans, and the Turks, when they invaded Europe, adopted it, with many other European emblems, in order to mark their absolute power; and the forests are ever kept perfect by the pious Mussulman most religiously planting a tree at the birth, and another at the death, of any of his family; thus, slowly, but steadily and gradually, as the burial ground increases, so does the forest thicken over the grave-stones, and, by its evergreen foliage, point out the undying nature of the immaterial part of those who planted the trees.

Besides the Jewish and Christian burial grounds of the capital, there are five or six large Mussulman places of sepulture. By far the largest of these is situated on the Asiatic side of the Bosphorus; it is very irregular in form, some of its sides being some miles long, and others not more than half or a quarter of a mile; of course it is difficult to come to any thing like a proper estimate of the size, but I am certain I am under the mark when I state that it contains at least several square miles of ground; and it is here, at the present day, that the greater part of the Turks, even from the European side of the Bosphorus, are buried. The reason of this is, that there is a Mussul-

man prophecy, that the Turks will be expelled from Europe in 1256 (1840), consequently every good Mussulman wishes his bones to slumber on the Asiatic shore. The origin of this prophecy I was unable to trace, neither the date of its promulgation, but found it very universally believed, and widely disseminated.

The next burial ground in importance, is situated along the west wall of the city, extending nearly from the Golden Horn to the Sea of Marmora, a distance of at least four miles, but in breadth it is very irregular. It is a very old burial ground; some of the stones are of a colossal height, but none of them appear to have been erected in the present age. The oldest date that I could find was 1135, which answers to our year 1723, and the latest date 1190, or 1776. From the appearance of the stones and graves, I was led to imagine that it is not now used; and contains, as an Armenian informed me, about ten square miles of ground. The next in importance, is called by the Franks, *Le Petit Champ de Mort*, or Small Burial Ground, although for what reason I know not, as it is certainly much larger than the *Grand Campo de Morte*. This burial ground takes its rise at the upper Pera gate of Galeta, and stretches away to the north, bordering nearly the whole length of Pera, extending down from thence towards the south, as far as the wall of the arsenal, in many parts of which, houses for the living may be found so intermixed with those for the dead, that it would be doubtful to decide if you stood in a village, or a burial ground. This little burial ground, as it is called, covers about eight square miles of ground, and contains some hundreds of miserable-looking wooden

houses. From the appearance of the stones, and the late date upon some of them, I should imagine that it is more used as a place of interment than any other on the European side of the channel. The houses along the north edge of it are all Frank houses; they have a good terrace or parade ground in front, which is the great promenade on a fine summer's evening for the élite of Pera, as from here can be seen one of the finest of the many fine views in that suburb;—the burial ground, and its evergreen verdure, lying below the feet; the splendid new naval college at its western extremity; the arsenal, with the Turkish fleet upon its bosom, filling up the middle distance; while to the south, and bounded by the Sea of Marmora, stands Stamboul, with its palaces and mosques gleaming in the sun; and, strange as it may appear to any one of western Europe, the houses that front this burial ground are the most expensive in Pera. In Constantinople there is no fear for the dead; constant association with graves and tombstones soon destroys all that superstitious feeling which may have been engendered at home; and to walk alone through four or five miles of grave-stones at midnight, is no more thought of in Pera than to walk through a village street in broad day; nay, if one friend chances to have remained too long with another at night, he generally blesses his stars if he can steal home through the burial field, as there he knows he has nothing to fear; while the chances are, if he has to walk along the street, he may meet with the Turkish guard, who will insist on his becoming their guest for the night, unless he knows how to get rid of their polite request.

Il Grando Campo de Morte, or Large Burial Ground, is situated at the north end of Pera, upon the top and side of a hill that stretches down towards the Bosphorus. It, like the other Turkish places of interment, is very irregular, and said to contain from five to six square miles of ground. The tomb stones here are very gaudy, and from some reason or another many of them have been of late regilded and repainted with great care and splendour. In particular I observed one group of from eight to ten stones, and bearing the date of 1205—1791, which had been all newly done up, with great extravagance of paint and gold leaf. Besides this, there is a large burial field rising up behind the arsenal, which must contain several square miles of ground, and many other of smaller dimensions in every part of the city and suburbs. Where the old Greeks and Latins were buried I never could find out, nor even the place of sepulture of the early Turks, as the oldest date that I could find on any stone was 1121 or 1709; and, therefore, I think it probable that the stones of the fifteenth and sixteenth centuries may all have been thrown down long ago and carried away, as it is a usual thing when material is wanted for any new public building, to ransack the nearest burial ground, and I was shown a field in which there was not a stone, nor the appearance of a grave to be seen, but which my informant told me eight years ago was covered with tombstones. The sultan wanted stones, a firman was issued to take them from this place, and so well was the order executed that not one stone was left. The grave-stones in Constantinople

are all of marble, some of them of a very fine quality, and others of coarser. The Turkish ones stand erect from the ground, and vary in height from two feet to ten, and in some rare cases from twelve to fourteen. The stone over a male has always a turban of the particular kind peculiar to the deceased: if he was a hadji, then a hadji's turban cut out of the marble surmounts the stone; if an emir, an emir's turban; if a dervish, a dervish's turban; and of late years even the "*fez*," or red bonnet of Sultan Mahmoud, is beginning to appear on the top of the tombstones. If the tenant of the grave be a female, the top is bevelled on both sides to a point. Some of these stones are free of any paint or gilding, while others are covered with one or both; but all of them contain the name, etc., of the deceased, with some extract from the Koran carved out in the Arabic character. The Turks never knowingly open the same grave twice; hence the extended nature of their burial grounds. The wife is laid side by side with her husband, and the turbaned stone at the one end of the grave, with the bevelled at the other, always tells that there rest husband and wife.

The Jewish burial ground is the most extraordinary of all the places of interment in Constantinople. It is of great extent, situated between the Jewish suburb of Haskoi and the Valley of the Sweet Waters. There are no trees, save two little stunted larches to be seen on it, and at a distance it looks like an immense bleaching green, spread over with white sheets. On approaching it, however, it is soon found to be a

city of the dead, and, to judge from the appearance of the stones, one of the most densely populated that can well be imagined. The stones are all of massy marble, flat or bevelled, but only a very few standing on their ends. They are all covered with inscriptions in the Hebrew or Rabbinic character, but the latter only bears a small proportion to the former; and if any one should take the appearance of the churchyard as a proof of the comparative wealth of different nations at Constantinople, he would at once pronounce the Jews to be the most wealthy; for there is a solidity and appearance of great wealth in the construction of their tombs, and engraving of the stones, which will be looked for in vain amongst either the Osmanlee or the Christian graves.

The Greeks have several burial grounds in the suburbs of the city, but there is nothing peculiar about them; the stones are shaped much after the form of those in western Europe, and the inscriptions all in the Greek character: some of the Greek churches have also small spaces around them allotted for interment, but neither in them, nor in any of their burial grounds, could I find one stone of a century old.

The Armenian burial ground is of considerable extent, outside of the north end of Pera, on the east side of the highway to Belgrade; it is situated on the top and brow of a hill, commanding a most beautiful and extensive view of the Bosphorus, but from its exposed position, is undoubtedly one of the coldest places in all Constantinople. It is interspersed with turpentine and other broad-leafed trees, but the cypress has no place there, it being exclusively appropriated for the Mussul-

man's grave. The stones are of all sizes, but lie horizontal with the earth, some of them on the earth itself, but others upon the top of a built tomb: all of them have inscriptions in the ancient or modern Armenian character, and not a few have symbols or emblems of the trade or profession of the deceased. Having one day observed three stones with each the figure of a man with his head cut off, and holding it in his hand, I begged of an Armenian merchant to accompany me to the spot, and read the inscription. It turned out that they were three serafs or bankers, whom the sultan had executed for forgery; but the inscription said that nothing had even been proved against them,— in fact, they had never been tried; "that their great fault was being rich, and their great misfortune being in the power of the oppressor." My oriental friend read me a considerable number of these stones, but there was nothing of peculiar interest about them; at last we came to a broad new stone, that had for a device a serpent forming a ring with its tail in its mouth, and a dagger laid across the coil. I told my friend that this was in Europe the emblem of eternity, but he said with the Armenians it was that of poetry. I begged of him to read the inscription to me; it was in rhyme, and as follows: —

"In this land of strangers, death has surprised me.
"Let the onlooker take notice what I am at present.
"Life runs swiftly away, and it runs like a river that has no tide.
"No one can be certain of the extent of his existence, nor the continuance of his health.
"I have caught by chance the arrow of death, and I find that to be a good man is a great blessing.
"I know I can carry no treasure to the grave but a good conscience.
"I am Geiram, and my family name is Keirope.

" The great God will assist my children; for myself, I will be content if the reader offers up a little prayer; and I beg he will not refuse it.
" I have died in the fiftieth year of my age, on the 1st of June, 1833."

Near to the Armenian burial ground, we came to a small strip, evidently separated from the other by some arbitrary line, the gravestones of which were covered with, to us, an unknown and new character. That they were Christians we knew, as some of them had the cross upon the stone and ten of them had the bishop's mitre and crosier. Whilst vainly puzzling ourselves to decipher a character apparently composed of Greek, Russian, Armenian, and Turkish letters, yet not exactly like any of these either, we found one of them that had the inscription in two columns: one of these was in Armenian, from which we learned that we were in the Georgian burial ground; the thought was a humbling one, that men should erect tombstones, and others should pass them not knowing even to what nation they belonged. From here we crossed over to the Catholic Frank burial ground, and there lay a motley group, white stones and black stones, green stones and grey, some of them in the Latin language, others in the French, Italian, Russian, Dutch, German, etc., etc., but none in English. We turned a little from the highway, and came to the Protestant ground: it is small, but commands as sumptuous a view as ever mortal or immortal desired to look upon; and, as I cast my eyes towards the north, where I saw the Bosphorus covered with shipping and gleaming in the sun; to the east, where lay the rich and fertile plains of Asia Minor; to the south, the immortal city of Byzas; to the west, the classic soil of Thrace; above my head, the deep blue unspotted sky;

below my feet, the bones of thousands; I thought of what splendid views and visions the spirits of those who were buried here might conjure around them on a moonlight night, as they sat on the tops of their grave-stones, shivering in the north, or sweltering in the south wind.

There are many English buried here, some of the tablets bear as old a date as 1780. A few of the stones are of very recent erection: one of them I remember was to the son of Admiral Malcolm, who died some years ago of the plague; and, alas! alas! the plague was the burthen of the most of them.

This MNEMATA, or place of tombs, is on Fridays, Sundays, and feast-days, as merry a scene as ever were the Boulevards of Paris. Turkish, Armenian, Greek, and Frank females, all in separate groups, may be seen sitting on the tombstones, or lounging in arabats, smoking their pipes and enjoying the amusements, games, and sports, which cover the resting place of the dead. These amusements, etc., are, dancing the Phyrric dance and Macedonian phalanx, of the Greeks, wrestling and playing at slaves, of the Turks, amidst "ups and downs," "merry go rounds," "shoogy shoos," and "weighing machines," patronized by all sexes, creeds, and nations. Nor are portable stands, fruit, caviar, water, cheese, bread, sherbet, ices, and lemonades, wanting to refresh the merry or thirsty soul, for there are as many and as varied a selection of these vendors as ever were clustered together even at Croydon fair.

Burial ground in Turkey is not personal property, and the friends of the deceased have nothing to do but

look out the most eligible spot of ground in which nter the dead; there is no wall to any of the burial unds, no guard, no mort-safe, no medical students' ployés to rob the grave of its prey; for there, at it, the dead are at rest, until their very name and age become unknown in the land.

CHAPTER XVIII.

HOTELS, CAFES, AND WINE-SHOPS.

Scarcity of Hotels. — Character of the Landlords. — Private Lodging Houses. — Cafés: — their Divisions: — their Entertainments. — Wine Shops. — Description. — Customs. — Cooking Department. — Dining. — Greek Feast in a Wine-shop. — Jugglers. — Soi-disant Inspired Men. — Number of Wine-shops in Constantinople.

I KNOW of no speculation that would pay a man better, at the present moment, than that of turning hotel-keeper at Constantinople, provided he was properly qualified, had a little money, and of a sober and industrious habit, for there is not in all that large capital, one house deserving of the name. In Galeta there is a sort of apology for an inn, called Albergo del' Esperanza, but it is a dirty uncomfortable place: the landlord, however, is apparently an honest man, and that is more than can be said for any other Boniface in Constantinople.

In Pera there are four hotels: first, the London Hotel, the landlord of which, a British Greek, is imprisoned in the hammam with irons on his legs, a convicted thief and *fence*, while the landlady has the worst character that a woman can have; le Restaurant de Quatre Nations, the landlord of which, a Tuscan, is a drunkard, gambler, and bigamist, and who, the last time I saw him, was on his way to the Tuscan prison at the instance of his consul for marrying a second wife

during the life-time of the first; the Navy Hotel, kept by an Italian, who is a good natured swindler, gambler, and pimp; and the English Hotel, kept by a Greek Smyrniote Jew, whose character is so very bad that nothing which can be said of it would be adequate; and these five houses are the only inns in the capital of one of the largest cities in Europe. Although Constantinople is thus badly supplied with hotels, it has several good lodging houses, where strangers, if they know any thing of the place they are coming to, prefer to go. In these the charge is generally, for board and lodging, from one to two dollars per day, including wine and spirits, and where, as far as I saw or heard, the traveller was safe, and well attended.

The cafés in Constantinople are a much more important feature in the place than the hotels, and may be divided into four classes, Turkish, Armenian, Greek, and Frank cafés, frequented mostly by people of the nation to which the landlord belongs. In the Turkish and Armenian cafés, nothing can be got but a pipe and a cup of coffee, but in the Greek cafés a cup of wine, and in the Frank ones a glass of rum, rosolio, or rakee, can be had, although the law prohibits the selling of rakee in a café; but the Frank cafétier calls his rakee "*angelica*," and the stupid Mussulmans do not understand the subterfuge.

In some of these cafés, there is ample scope afforded to study the character of the people, as in them, far more than in his own house, the native is in the habit of passing his leisure time; where, smoking his pipe, indolently resting on a cushion or low settee, his ear is

varied city; and, if he examines the ground around these trees, he will find that they are, or have been at no distant period, the resting place of the dead.

Strangers have often wondered how the dark masses of cypress have been adopted, and kept so exclusively, to shade the body of the Mussulman; as also, how the indolent savages manage to keep these forests in such a continued perfect state. The cypress was, from early ages, the funereal emblem of the Greeks and Romans, and the Turks, when they invaded Europe, adopted it, with many other European emblems, in order to mark their absolute power; and the forests are ever kept perfect by the pious Mussulman most religiously planting a tree at the birth, and another at the death, of any of his family; thus, slowly, but steadily and gradually, as the burial ground increases, so does the forest thicken over the grave-stones, and, by its evergreen foliage, point out the undying nature of the immaterial part of those who planted the trees.

Besides the Jewish and Christian burial grounds of the capital, there are five or six large Mussulman places of sepulture. By far the largest of these is situated on the Asiatic side of the Bosphorus; it is very irregular in form, some of its sides being some miles long, and others not more than half or a quarter of a mile; of course it is difficult to come to any thing like a proper estimate of the size, but I am certain I am under the mark when I state that it contains at least several square miles of ground; and it is here, at the present day, that the greater part of the Turks, even from the European side of the Bosphorus, are buried. The reason of this is, that there is a Mussul-

man prophecy, that the Turks will be expelled from Europe in 1256 (1840), consequently every good Mussulman wishes his bones to slumber on the Asiatic shore. The origin of this prophecy I was unable to trace, neither the date of its promulgation, but found it very universally believed, and widely disseminated.

The next burial ground in importance, is situated along the west wall of the city, extending nearly from the Golden Horn to the Sea of Marmora, a distance of at least four miles, but in breadth it is very irregular. It is a very old burial ground; some of the stones are of a colossal height, but none of them appear to have been erected in the present age. The oldest date that I could find was 1135, which answers to our year 1723, and the latest date 1190, or 1776. From the appearance of the stones and graves, I was led to imagine that it is not now used; and contains, as an Armenian informed me, about ten square miles of ground. The next in importance, is called by the Franks, *Le Petit Champ de Mort*, or Small Burial Ground, although for what reason I know not, as it is certainly much larger than the *Grand Campo de Morte*. This burial ground takes its rise at the upper Pera gate of Galeta, and stretches away to the north, bordering nearly the whole length of Pera, extending down from thence towards the south, as far as the wall of the arsenal, in many parts of which, houses for the living may be found so intermixed with those for the dead, that it would be doubtful to decide if you stood in a village, or a burial ground. This little burial ground, as it is called, covers about eight square miles of ground, and contains some hundreds of miserable-looking wooden

houses. From the appearance of the stones, and the late date upon some of them, I should imagine that it is more used as a place of interment than any other on the European side of the channel. The houses along the north edge of it are all Frank houses; they have a good terrace or parade ground in front, which is the great promenade on a fine summer's evening for the élite of Pera, as from here can be seen one of the finest of the many fine views in that suburb;—the burial ground, and its evergreen verdure, lying below the feet; the splendid new naval college at its western extremity; the arsenal, with the Turkish fleet upon its bosom, filling up the middle distance; while to the south, and bounded by the Sea of Marmora, stands Stamboul, with its palaces and mosques gleaming in the sun; and, strange as it may appear to any one of western Europe, the houses that front this burial ground are the most expensive in Pera. In Constantinople there is no fear for the dead; constant association with graves and tombstones soon destroys all that superstitious feeling which may have been engendered at home; and to walk alone through four or five miles of grave-stones at midnight, is no more thought of in Pera than to walk through a village street in broad day; nay, if one friend chances to have remained too long with another at night, he generally blesses his stars if he can steal home through the burial field, as there he knows he has nothing to fear; while the chances are, if he has to walk along the street, he may meet with the Turkish guard, who will insist on his becoming their guest for the night, unless he knows how to get rid of their polite request.

Il Grando Campo de Morte, or Large Burial Ground, is situated at the north end of Pera, upon the top and side of a hill that stretches down towards the Bosphorus. It, like the other Turkish places of interment, is very irregular, and said to contain from five to six square miles of ground. The tomb stones here are very gaudy, and from some reason or another many of them have been of late regilded and repainted with great care and splendour. In particular I observed one group of from eight to ten stones, and bearing the date of 1205—1791, which had been all newly done up, with great extravagance of paint and gold leaf. Besides this, there is a large burial field rising up behind the arsenal, which must contain several square miles of ground, and many other of smaller dimensions in every part of the city and suburbs. Where the old Greeks and Latins were buried I never could find out, nor even the place of sepulture of the early Turks, as the oldest date that I could find on any stone was 1121 or 1709; and, therefore, I think it probable that the stones of the fifteenth and sixteenth centuries may all have been thrown down long ago and carried away, as it is a usual thing when material is wanted for any new public building, to ransack the nearest burial ground, and I was shown a field in which there was not a stone, nor the appearance of a grave to be seen, but which my informant told me eight years ago was covered with tombstones. The sultan wanted stones, a firman was issued to take them from this place, and so well was the order executed that not one stone was left. The grave-stones in Constantinople

are all of marble, some of them of a very fine quality, and others of coarser. The Turkish ones stand erect from the ground, and vary in height from two feet to ten, and in some rare cases from twelve to fourteen. The stone over a male has always a turban of the particular kind peculiar to the deceased: if he was a hadji, then a hadji's turban cut out of the marble surmounts the stone; if an emir, an emir's turban; if a dervish, a dervish's turban; and of late years even the "*fez*," or red bonnet of Sultan Mahmoud, is beginning to appear on the top of the tombstones. If the tenant of the grave be a female, the top is bevelled on both sides to a point. Some of these stones are free of any paint or gilding, while others are covered with one or both; but all of them contain the name, etc., of the deceased, with some extract from the Koran carved out in the Arabic character. The Turks never knowingly open the same grave twice; hence the extended nature of their burial grounds. The wife is laid side by side with her husband, and the turbaned stone at the one end of the grave, with the bevelled at the other, always tells that there rest husband and wife.

The Jewish burial ground is the most extraordinary of all the places of interment in Constantinople. It is of great extent, situated between the Jewish suburb of Haskoi and the Valley of the Sweet Waters. There are no trees, save two little stunted larches to be seen on it, and at a distance it looks like an immense bleaching green, spread over with white sheets. On approaching it, however, it is soon found to be a

city of the dead, and, to judge from the appearance of the stones, one of the most densely populated that can well be imagined. The stones are all of massy marble, flat or bevelled, but only a very few standing on their ends. They are all covered with inscriptions in the Hebrew or Rabbinic character, but the latter only bears a small proportion to the former; and if any one should take the appearance of the churchyard as a proof of the comparative wealth of different nations at Constantinople, he would at once pronounce the Jews to be the most wealthy; for there is a solidity and appearance of great wealth in the construction of their tombs, and engraving of the stones, which will be looked for in vain amongst either the Osmanlee or the Christian graves.

The Greeks have several burial grounds in the suburbs of the city, but there is nothing peculiar about them; the stones are shaped much after the form of those in western Europe, and the inscriptions all in the Greek character: some of the Greek churches have also small spaces around them allotted for interment, but neither in them, nor in any of their burial grounds, could I find one stone of a century old.

The Armenian burial ground is of considerable extent, outside of the north end of Pera, on the east side of the highway to Belgrade; it is situated on the top and brow of a hill, commanding a most beautiful and extensive view of the Bosphorus, but from its exposed position, is undoubtedly one of the coldest places in all Constantinople. It is interspersed with turpentine and other broad-leafed trees, but the cypress has no place there, it being exclusively appropriated for the Mussul-

kerchiefs were instantly drawn from the breast, and each man profferring one end to a companion, led him from the banquet to the dance, and soon about twenty couples were dancing the far famed and ancient Phyrric dance, the execution of which is different from any other dance in Europe. When the dancers were fatigued, they sat down and were succeeded by others, until the monotony of the scene grew tiresome, when, being wearied, I walked away, and passing the wine hall and outer court, observed considerable symptoms of speedy quarrelling, as also that the Turkish police mustered three or four times as strong as when I entered.

On feast days—and feast days in Constantinople occur very frequently, as I have formerly said—the wine shops are the scene of great merriment and noise, as several musicians will be found in each, seated, and playing the rude and unharmonious modern Greek music to those who trip it on the light fantastic heel; but of all amusement or music that an European ever witnessed, this is certain to be put down as the most senseless and monotonous. The music is tum, tum, tum; dum, dum, dum; ding, dong, ding; dong, ding, dong;—the singing is a, a, a; ha, ha, ha; ba, ba, ba; ya, ye, yi; and the dancing nothing but a confused movement of the feet, head, and arms.

In these places it is not an unusual thing to see quarelling, but little or no fighting, until towards the end of the dispute, when, if it cannot be wound up otherwise, a knife is made the arbiter of all the disputants, and not unfrequently the portator of one of them to another kingdom.

These wine shops are also the scenes in which jugglers and *soi-disant* inspired men show their wonderful performances. Several times I saw these gentry exhibiting their ingenuity, but, in comparison to an English or French juggler, the attempts were contemptible; nevertheless the audience were always contented, and their performances rewarded. In only one instance, however, did I see one of those called inspired, and supposed to have the power of an angel. It was on a summer morning, about an hour after sunrise, while taking refuge from the rain in a wine shop near the outskirts of Demetrii, a person habited like a mendicant, entered. He solicited charity, but none was forthcoming: he then told the company that he was inspired; they called on him to prove it. He sat down on the ground, and stretching out his bare leg, drove several long needles through and through the fleshy part of it, without ever wincing or moving a muscle of his face. He asked the crowd if they were satisfied, for, if not, he would give them other proof. They were satisfied, and charity was no longer refused. There was no deception in the thing; I saw the needles really put into the leg, remaining in the leg, and drawn out several times, as well as the blood trickling down the skin; but there was no outward sign of pain.

Of wine shops, great and small, there may be about five hundred, in all the different suburbs. They open at sunrise, and shut three hours after sunset; yet if the guard is properly fee'd, no objection will be made to a noise proceeding from the house all night; but, woe to the unlucky *padrone* who is not on good terms with the captain of the guard, if his house is not

empty, and the door closed, before the prescribed time; nothing awaits him but the prison, the bastinado, and a fine, which in Turkey is never proportioned to a man's offence, but to his means.

CHAPTER XIX.

A COSMOPOLITAN CROWD.

General Appearance of the Streets. — Stoppage at the Bridge: — Turkish Patience — Pack Horses — Jackasses — Bullock Carriages — Camels — Children — Women — Buffalo Carriages. — Turkish Beauty. — Turks. — Armenians. — Levantines. — Greeks. — Albanians. — Jews. — Franks. — Beggars. — Vendors.

NOWHERE does a crowd present such a motley appearance as at Constantinople; yea, even the streets of London and the Boulevards of Paris must stand far in the back-ground, when brought into competition with "the City of the Faithful," as the incongruous mixture of men, beasts, and dresses, almost baffle description. One morning last summer, I was returning about two hours after sunrise, from visiting an Armenian merchant at Stamboul, and, on approaching the bridge, found the passage stopped, for the purpose of enabling a man of war to enter the arsenal; and in order that Turkish majesty might suffer no diminution of respect in regard to hasty movements, the operation had been, and still promised to be, a labour of considerable time; consequently, the gathering at the bridge had become rather larger than is usual to be met with in "the City of the Sultan."

The morning was a very fine one; and, although not more than half-past six, the sun was sufficiently warm to enliven the body, without fatiguing it. My business for the day was already over, as I had finished it under a vine-tree, smoking a pipe with my Armenian friend, Gabriel Effendi; I therefore determined to devote a few

minutes to note the variety of characters in the crowd. Near the Stamboul end of the bridge, in front of the various cafés, several hundreds of Turks were sitting on little *settees*, resignedly smoking their pipes, until it would please "Allah," and the sultan's officials, to grant them a passage across "the Golden Horn." Not less than two hundred pack-horses and jackasses were amusing themselves in vain attempts to browse on the herbless streets, and a vast number of carriages, each drawn by two bullocks, and filled with women, served to increase the extent of the crowd. This crowd was almost entirely made up of Turks, with their beasts, etc., proceeding to the Frank side of the river, for some purpose of business or pleasure; and I searched many of their faces, to see if I could find any marks of impatience, but found none, for "delay,—delay," is the most pleasant and constant companion of a Turk, and the words, "*dur bachalon*" (wait a little, we will see), his favourite phrase. Not being of the same patient temperament, as soon as I had satisfied my curiosity, I jumped into a *caique*, and was quickly pulled to the other side, at an expense of three farthings.

On arrival at the Frank end of the bridge, I met one of the most extraordinary assemblages that ever an hour's suspension of a bridge called together. Conspicuous from their immense size, and the height of their burdens, stood a string of eight or ten camels, loaded with packages of tobacco, tea, spices, and other Eastern produce; near to them was another group of the same animals, each loaded with two bags of charcoal. Some of these were resting themselves on the ground, but the larger portion were standing upright

on their feet, and all of them moving backwards and forwards that ever restless head and neck, which seems more hung on the plan of a stucco mandarin's, than a thing of nerves and sinews. The camel is at all times a strange looking animal, even when seen alone in a menagerie, but when grouped together in numbers, it takes the greatest stretch of imagination to conceive by what fantastic freak nature came to model such an uncouth, and apparently useless animal; for, although of the most essential service to man in these eastern climes, and capable of bearing more fatigue and hardship than any other animal, it has, to the eye, all the appearance of an unsightly mass of sickly flesh, and withal as stupid and tender looking as a sheep. Near to the camels were a group of Osmanlee, children teazing them by offering pieces of a melon rind, but withdrawing the proffered morsel ere the camel had time to snatch it. This tantalizing work, however, did not appear to irritate them, as, when disappointed, they quietly withdrew their heads, and again commenced chewing their cud with all the resignation of animals that knew they were ill used, but yet too harmless to complain.

Close to the bridge stood a group of about sixty women, and, as usual in Turkey, perfectly apart from the men. Some of them by their dress were easily recognised as Turks, others as Armenians, Greeks, Italians, etc.

The Turkish and Armenian women had their faces closely covered with white muslin shawls, and the body enveloped in a cloak; the Mussulman and Christian women carefully separated. The Greek and Frank

women had no covering on their faces, and very few of them any even on their heads, unless it was a black or white lace veil thrown over the hair in a negligée style. A few of them, however, had little turbans on the crown of their head, round which their hair was tastefully plaited. These women were all mixed, without regard to nation, caste, or creed, but yet separate from the men. The remainder of the crowd was composed of carts of burden, some drawn by two bullocks, others by two buffaloes, all of them having wheels that by no perversion of language could be called circular, as, from the nature of the streets or some other cause, they were round sort of polygons. There were also grotesquely carved, gaudily gilded, and painted coaches, some containing Turkish, and others, Armenian women, closely muffled up, many of them showing eyes, and a complexion, that deserved a better fate than being concealed with a white shawl. In particular, I noticed one young female Osmanlee about eighteen years of age, who had partly let fall her *yasmak*, and displayed as pretty a face as any of Mahomet's *houris* ever could boast of. I thought myself unobserved, and took a good look at the forbidden lips, which seemed as if they were courting some one to come and kiss them. I was not, however, long allowed to gaze on the young Circassian's face, for a smile, and the updrawing of the *yasmak*, showed me that she duly appreciated the gaze of a *ghiaour*. In these coaches were from six to eight women, according to the size of them, and generally one or more children, dressed in the fanciful, grotesque, and picturesque garments with which Mussulman mothers delight to attire their children, and having their long

plaited hair hanging over their back or shoulders. Mixed among these carriages were hundreds of pack horses and asses, some loaded with grapes or new pulled figs, others with melons, charcoal, wood, stones, etc., etc. A few of the better looking horses had riders on their back, the greater part in the sultan's uniform, attended by umbrella, pipe, and tobacco carriers. A few lazy looking Turks of the old school, with their varied coloured turban, and oriental dress, might be seen in groups, chattering and slowly shaking their heads; but the young, or new Turks were all dressed with the red *fez*, and not a few of them wore surtouts and trousers. The Greek subjects were also there, in their black shawled turbans; the Armenian in his ugly shaped *kalpak;* the Levantine in his embroidered jacket, little red cap, and under garments of a mulish gender, being half petticoat, half trousers. There were also a few Albanians, strutting about in their long white skirts and partially covered legs, with jackets appearing as if the arms had been accidentally cut up, and waist bound round with a shawl,—more tightly than ever English coquette dared try. The Jews were not rare in this motley assemblage, shuffling along in their neat but peculiar turban, almost afraid that the first hand they approached would be raised against them. To these may be added the beggars, vendors, and workmen of the humbler classes, and the picture is nearly complete, as far as paper can present it; but to give a perfect account is impossible; the noise was caused by many languages flowing from many tongues, each bawling forth what he had to dispose of among the crowd, and thus improving the chance gathering which

had taken place. The Jew, with a measure in his hand, and a bundle of calico on his shoulder, was calling, "Americano, Americano." The water sellers were crying, "Soo-sook-soo, soo-sook-soo;" while those who were selling curdled milk, bread, rice, nuts, Indian corn, cheese, etc., were all striving to drown each other's voices in the general noise.

CHAPTER XX.

THE BATHS.

Ubiquity of the Bath — Interior — Robing Room — Reclining Room — Washing Room. — Return to the Robing Room. — Refreshments. — Effects of the Bath. — Anecdote of a Frenchman.

THE hammam or bath is as necessary an appendage to a mosque, as a mosque is to every public institution in Turkey. All the large private houses and palaces in Constantinople have each a mosque and bath attached, varying in size according to the importance of the building. These are private, being reserved for the master and household retainers alone. The mosques and baths, however, attached to the government buildings are of a more public nature, as any true believer may bathe or worship in them; while, on the other hand, any Christian even can enter the baths attached to the royal, and smaller public mosques. The baths attached to the royal mosques are on a very extensive scale, far beyond what any person in western Europe would be inclined to believe; nay, even those belonging to the smaller mosques are much larger than the most extensive in London. The bath that we are about to describe is a small one attached to a public mosque in the neighbourhood of the royal mosque of Sultan Soliman.

On entering through an open door, we pushed aside a woollen door cloth, suspended from the top, and

found ourselves in a large and lofty chamber, the roof of which rose up in a spacious dome, studded with many circular small windows, appearing, in the height, like so many bulls' eyes. This hall might be about one hundred feet from side to side, and was fitted all round with little raised up box places, matted and carpeted in a way most delectable to behold. To one of these places we were instantly invited, and, drawing off our boots, soon found ourselves comfortably seated on a Turkish mat. After sitting until the heat of the walk had began to subside, we commenced to undress; and, when all but the trousers were disposed of, an assistant brought a large napkin, of a red and blue striped pattern: this was tied round above the thighs, and reached to below the knees. We had now a towel bound round our head in the form of a turban, and, after seeing all our clothes tied up in a handkerchief, and put away in a press, another assistant approached, naked as ourselves, and having nothing save a napkin like ours, bound round his loins. But, although naked, emaciated, and unhealthy-looking, his manner was that of a man that was aware he had important business to transact, and knew how to do it with effect. He came clattering along in a high pair of wooden pattens, and as he neared us, procured a couple of other pairs from some hidden source. These were thrown down at our feet, in a manner far from agreeable, seeing that we were without any covering to defend our toes and shins. He then pointed to them with an air of authority, and, we having shod ourselves, he waved his hand, and saying, "*Gel borda*," (come here), we rose up to accompany him, and passed

from this chamber into another of great heat, called the beyt-owtal: built entirely of stone, and having a small dome overhead, filled with little windows, or bulls' eyes. Here a carpet was spread for us on the warm stones, and we were asked if we would have an argeillais, or a chibouk. We gave the preference to the argeillais; and, while they were getting ready, had time to look about us. Round the room were several little recesses: in the one next us was a Turk, busily employed at his devotions, while in the one farther off were three Arabs, enjoying themselves with bread, water, and *caviar* (the roe of the sturgeon). Directly opposite us lay a man stretched out on his back on the bare stones; but whether dead or alive we were at a great loss to say. He, like ourselves, and, in fact, like every one else whom we saw until returning to the meslakh, or robing room, had no covering save the striped napkin: he was lying perfectly motionless, and bending over him were two Turks kneading his breast and legs, pinching and squeezing his arms, moving up and down his elbow, shoulder, and knee joints, as well as pulling his fingers and toes until they cracked. He seemed altogether unconscious of what was going on, and his arms fell down from the hands of the *shampooers*, as if there had been no life in him. During all this time not a word was spoken; but, at last, one of these assistants said "*Tamam*," (it's all right), and he sat up like a man newly waked out of sleep. Our attendant now appeared with the argeillais, followed by a boy bearing two cups of coffee, and we began to puff away like good Mussulmans. The perspiration was at this time pouring from every part of our body, and we felt very languid; the smoke

however, was refreshing. "Ah! it's a pleasant thing to sit naked on hot stones, on a summer's day, and inhale the perfumes of the argeillais, with the perspiration running from every pore in your body, and the thermometer at 120°." At least, so my Irish friend remarked, and I was too lazy at the time to dispute the point. After sitting here about a quarter of an hour, and having finished our pipes, we again put on our pattens, and proceeded to another room, called the *hararah*. This third apartment was nearly as large as the first, circular, and covered at top by a great many small domes joined together, and forming one large, but not lofty dome; while the light was received through bulls' eyes, as in the former chamber. The portions that had been circled off from the four corners of this apartment appeared to be for private bathing rooms, while between each of them was an open niche: to all of these small rooms and niches were attached fountains of water, which could be made hot or cold, as occasion demanded. The stones of this chamber were still more hot than those of the former, while in the centre was a raised up centre of flat stones, in the shape of the outside of a dome. These were as hot as it was possible for the body to bear without being burnt, and extended upon them lay several figures at full length: some on their back, others on their belly; and, as my friend the Irishman remarked, all apparently intending to get baked alive. Habit doubtless had inured them to bear the heat: for my own part, I did not attempt more than to touch the place with the sole of my foot; but the Irishman, who was more curious, laid down on his back, where he had scarcely had time to extend himself, when he jumped

up on his feet, and declared it made one feel as if a hot potatoe was going down the throat of his backbone. Some of the natives appeared to be extended on the hot stones for nothing except to enjoy the heat, but others were undergoing the process of kneading and shampooing, as before described. Ere I had time to observe all this, my attendant approached, frothing up an immense copper basin of soap-suds, and, without any warning, poured it upon my head, which had been denuded of the turban. On entering this chamber afterwards, he commenced scrubbing me all over, and then mixing another basin of soap-suds, sprinkled me well with a great raw silk tassel. He then with a hair glove rubbed me all over, in somewhat the same style as a Yorkshireman curries a horse; which being finished, he insisted on shampooing me, but against this I protested so lustily that he abandoned the idea, shaking his head, and declaring that I had been badly brought up.

Being now left to myself, and well covered with soap-suds, a parting basinful of which the hammamjee did not fail to administer previous to his retiring from office, I reduced the temperature of the water as much as I thought safe, and had a bathe after my own fashion; that is, heels over head at once. On popping my head out of the cistern, I saw such a sight as I will never forget: a man was lying upon the hot stones turning himself over and over, covered from head to foot with the most disagreeable-looking ulcers; but no one seemed to take any notice of him. What the disease was I could not tell, but it was such as I imagined the plague to be: however, it could not be the plague,

as he would not have been permitted there; probably some disease of the skin, and I should think, from the unconcern evinced by his countrymen, of a harmless nature and frequent occurrence. My hammamjee now again made his appearance, having a plentiful supply of towels with which I quickly brought myself to a state of aridity: a dry napkin was also brought me to bind round my loins, and, putting on my pattens, I again retraced my steps through the beyt-owtal to the meslakh, or robing-room, in a half parboiled, half baked condition. On arrival at the bench where I had undressed, I was received by the old Turk who had assisted me to unrobe; he motioned me to be seated, when with an immense load of quilts, sheets, towels, etc., he completely enveloped every part of my body save my face, which might have been seen peeping out, like a child from its swathing clothes. I now began to perspire profusely, but in about fifteen minutes this subsided, and was succeeded by a feeling of freshness which reminded me much of the olden time when, a boy, I used to chase the butterflies on the heathy side of a Scottish hill, and, when tired with running, cooled myself in the first stream that I met. For the first few minutes after I had been unloosed from my fastenings, I felt all the freshness of early youth, and the feelings which had buoyed me up twenty years before were then dancing through my veins, and capering along the sunbeam that shot through one of the small windows in the dome above.

After I was perfectly cool, a glass of lemonade was brought me, and then a pipe and cup of coffee.

While I was smoking I had time to look around me. Men of all classes and conditions in life were entering and retiring: some remained in the centre place, where there was a fountain throwing up its refreshing jets; others proceeded to one or another of the raised benches, and began undressing, previous to passing to the bathing rooms; some were at their prayers before undressing, others, after having come from the bath, while not a few were, like ourselves, lying at their ease cased in coverlids, smoking their pipes. After the chibouk was finished I proceeded to dress, and while engaged in so doing some caviases entered. These were followed by an officer in the Turkish uniform, and judging from his attendants I supposed him to be a pasha of one tail. He first mounted one of the stages, where a carpet being spread, he said his prayers, and then partaking of a slight repast, which was brought into the chamber after him, his servant began to undress him; and, as I saw surtout after surtout taken off his portly frame, I was reminded of the grave digger in Hamlet. However, at last he was disrobed, and thin enough he looked in all conscience: the towel was put round his loins, the pattens on his feet, and away he trudged to undergo an hour's cooking.

We paid five piastres each for the bath, one piastre of which was for the attendants, and made our exit; but, although we had taken every precaution to prevent cold, the air felt chilly, and before we arrived at our house in Pera we found we had caught a cold in the head that did not leave either of us for more than a month.

women had no covering on their faces, and very few of them any even on their heads, unless it was a black or white lace veil thrown over the hair in a negligée style. A few of them, however, had little turbans on the crown of their head, round which their hair was tastefully plaited. These women were all mixed, without regard to nation, caste, or creed, but yet separate from the men. The remainder of the crowd was composed of carts of burden, some drawn by two bullocks, others by two buffaloes, all of them having wheels that by no perversion of language could be called circular, as, from the nature of the streets or some other cause, they were round sort of polygons. There were also grotesquely carved, gaudily gilded, and painted coaches, some containing Turkish, and others, Armenian women, closely muffled up, many of them showing eyes, and a complexion, that deserved a better fate than being concealed with a white shawl. In particular, I noticed one young female Osmanlee about eighteen years of age, who had partly let fall her *yasmak*, and displayed as pretty a face as any of Mahomet's *houris* ever could boast of. I thought myself unobserved, and took a good look at the forbidden lips, which seemed as if they were courting some one to come and kiss them. I was not, however, long allowed to gaze on the young Circassian's face, for a smile, and the updrawing of the *yasmak*, showed me that she duly appreciated the gaze of a *ghiaour*. In these coaches were from six to eight women, according to the size of them, and generally one or more children, dressed in the fanciful, grotesque, and picturesque garments with which Mussulman mothers delight to attire their children, and having their long

plaited hair hanging over their back or shoulders. Mixed among these carriages were hundreds of pack horses and asses, some loaded with grapes or new pulled figs, others with melons, charcoal, wood, stones, etc., etc. A few of the better looking horses had riders on their back, the greater part in the sultan's uniform, attended by umbrella, pipe, and tobacco carriers. A few lazy looking Turks of the old school, with their varied coloured turban, and oriental dress, might be seen in groups, chattering and slowly shaking their heads; but the young, or new Turks were all dressed with the red *fez*, and not a few of them wore surtouts and trousers. The Greek subjects were also there, in their black shawled turbans; the Armenian in his ugly shaped *kalpak;* the Levantine in his embroidered jacket, little red cap, and under garments of a mulish gender, being half petticoat, half trousers. There were also a few Albanians, strutting about in their long white skirts and partially covered legs, with jackets appearing as if the arms had been accidentally cut up, and waist bound round with a shawl,—more tightly than ever English coquette dared try. The Jews were not rare in this motley assemblage, shuffling along in their neat but peculiar turban, almost afraid that the first hand they approached would be raised against them. To these may be added the beggars, vendors, and workmen of the humbler classes, and the picture is nearly complete, as far as paper can present it; but to give a perfect account is impossible; the noise was caused by many languages flowing from many tongues, each bawling forth what he had to dispose of among the crowd, and thus improving the chance gathering which

had taken place. The Jew, with a measure in his hand, and a bundle of calico on his shoulder, was calling, "Americano, Americano." The water sellers were crying, "Soo-sook-soo, soo-sook-soo;" while those who were selling curdled milk, bread, rice, nuts, Indian corn, cheese, etc., were all striving to drown each other's voices in the general noise.

CHAPTER XX.

THE BATHS.

Ubiquity of the Bath — Interior — Robing Room — Reclining Room — Washing Room. — Return to the Robing Room. — Refreshments. — Effects of the Bath. — Anecdote of a Frenchman.

THE hammam or bath is as necessary an appendage to a mosque, as a mosque is to every public institution in Turkey. All the large private houses and palaces in Constantinople have each a mosque and bath attached, varying in size according to the importance of the building. These are private, being reserved for the master and household retainers alone. The mosques and baths, however, attached to the government buildings are of a more public nature, as any true believer may bathe or worship in them; while, on the other hand, any Christian even can enter the baths attached to the royal, and smaller public mosques. The baths attached to the royal mosques are on a very extensive scale, far beyond what any person in western Europe would be inclined to believe; nay, even those belonging to the smaller mosques are much larger than the most extensive in London. The bath that we are about to describe is a small one attached to a public mosque in the neighbourhood of the royal mosque of Sultan Soliman.

On entering through an open door, we pushed aside a woollen door cloth, suspended from the top, and

boxes, where might be seen sitting, looking at the performance, with an undisturbed expression of countenance, the taciturn Armenian, and the saturnine Turk, as well as the more lively faces of England, France, and Germany, smiling and laughing at the absurdities passing before them.

About the end of the equestrian performance, the standing place, in which I was, became so crowded that the manager informed his patrons the circus was at their service, when immediately there was a tumbling and scrambling over the barrier, in such true confusion, that it did one's heart good to look at it.

The performance was now dancing, balancing, feats of strength, posturing, and fun. In a short time after the audience had been admitted into the circus, I saw its masses moved with a sudden convulsion, while a thick black whip was seen towering over the heads of the people, as they were driven back towards the verge of the circus, leaving a large space of empty ground in the centre. The person that wielded this whip was a *tchous-bashii*, or serjeant of police, and the ground which he cleared was kept by a number of his underlings. What this could portend I knew not, and many seemed as astonished as myself, until there dragged its slow length into the pit, a wagon drawn by two bullocks, attended by *tchous-bashii*, *surrejee*, and eunuch, and occupied by four women. The moment the wagon made its appearance, a murmur ran through the assemblage of, "Sultana, sultana;" and sure enough it was nothing else than the favourite wife of the sultan, come to see the performance of the infidels, which she doubtless considered a very great condescension.

THE FAVORITE SULTANA.

ARUCH SURREJEE AND TCHOUSBASHI.

Published by R. Tyas, 8. Paternoster Row, July 4, 1840.

After the wagon in which the sultana and attendants were seated, came another wagon with six more females, belonging to her establishment, and the rear was brought up by a *bunch* of soldiers, for nobody could call it a *file*, or any other military term, as their appearance and order of march was too motley for definition.

The bullocks in the carriages were great, over-fed, lazy-looking animals, and as the *surrejee* led them into the circus, I thought that they were strange visitors to the pit of a theatre; they were, however, very sensible animals, for as soon as they arrived at the place assigned them with the carriage, they quietly lay down with their eyes shut, and never opened them until the performance was over, when they found the pointed stick of the surrejee progging their sides, as a hint that it was time to get up.

Women are generally the same wherever they are met, fond of dress, and fonder of showing it; and this the sultana soon gave proof of, for she had not been long in the circus, until she contrived to let fall her cloak from her shoulders, displaying her bust, dressed in splendid shawls and napkins; the under part of her veil was also allowed to fall down, and I had an opportunity of studying her face. She was unquestionably a Caucasian; her features were regular and beautiful, complexion fair, teeth white, eyes blue, and age apparently about twenty-seven. The women that were in the carriage along with her were considerably older than herself; but in the second wagon, some of them were younger. The Turkish female possesses none of the taciturn, grave behaviour of the male; and this

was soon evident in the *sublime* group, for they chattered and laughed during the whole performance, evidently much delighted. The guards around the wagons, did not appear very strict in preventing any one approaching them, for after they had once been fixed, the crowd closed, until they were in some places within three feet of the women: those of the crowd who did so, were, however, Franks; none of the Rayahs or Yesirs daring to approach so near.

When a pasha, or sultana, or other great personage, visits the theatre, they are admitted free, with their attendants; but, if pleased with the performance, the person so visiting is expected to send a *backshise*, or present, the next day: accordingly the manager, after the departure of the sultana, and closing of his amusements, began to speculate on what he would receive, and the last quotation I heard before leaving the café that night, was, that he might confidently expect a hundred purses, which amounts to nearly five hundred pounds sterling; the amount of his *backshise*, however, proved to be only five purses, or about twenty-five pounds; a large enough sum in all surety, if it is to be considered "for value received."

During the months of July and August, the average receipts for each night of performance, was stated to be about four thousand piastres, or forty pounds sterling; but success in Constantinople, as well as everywhere else, is certain to bring competition; and, accordingly, the equestrian company in the employment of the sultan began to grumble, and asked permission to exhibit before the public. The permission was granted, along with a suitable site for building, within the same high

wall as the first amphitheatre, and, in a few days after, a rival building, on much the same plan, was seen rapidly advancing.

Towards the end of August the walls of Pera and Galeta were placarded with rival theatre bills, each one striving to outdo the other in the way of promising *divertimenti*, but the first manager stood small chance with the second, on this point, as the new aspirant's bills completely outdid the other in style, and promises.

At all times, the Sublime Porte, in granting firmans, weighs the consideration of public tranquillity with much care, and it was therefore judged proper, not to allow these rival theatres both to perform on the same evening, and the managers were requested to arrange the matter amongst themselves; this, however, they could not do, as both parties wished to claim Sunday. The pasha then took the matter into consideration, and gave permission for them to have a week alternately at their disposal.

The new company enjoyed many advantages that the old company did not. They had a salary of four thousand piastres per month, from the sultan, and also stabling for their horses previous to appearing before the public, and these emoluments were not withdrawn when permission was given them to perform in Pera. They came forward, too, with the sounding title of "the Imperial Troop of Equestrians to his Sublime Highness," and although there was not a single person in the troop that even pretended to be a dramatist, yet by flaming announcement bills, and every other possible system of puffing, they soon far

outshone in public estimation the pretensions of their rivals, and, during the first week of performing, took upwards of forty-five thousand piastres, or about four hundred and fifty pounds sterling. They also bought from the first company, for five thousand piastres, the right of performing one day longer than their first week, and which, chancing to be a most beautiful Sunday, yielded them eighteen thousand piastres.

In the first company the only clever man was the clown, and he certainly was a very expert one, and remarkably well adapted for his audience, as he could crack jokes in eight or ten languages; the other performers were all under the mark of a penny theatre in England, while the four-footed portion was composed of two well-trained old horses, and two badly-trained young ones.

The second company consisted of eleven men and one little girl, but they possessed forty-five horses, superior in point of flesh, although inferior in training, to those of their rivals.

To say that either of these companies performed well, would be to flatter them at the expense of the truth, for the performance was inferior to that of any booth at an English fair, but the audience, generally having seen nothing better, were pleased, and every Sunday afternoon saw crowds of Catholics, Greeks, and Armenians *pouring from the churches, and hastening to the theatre.*

During the months of September and October, there was a performance almost every night, unless when the weather was unfavourable, as a shower of rain before the performance, prevented the audience assem-

bling, and a shower during the performance, soon cleared the amphitheatre of its contents; but in the month of November the performances were more rare, and towards the beginning of December, the weather compelled the managers to give up altogether. As the day shortened, the time of performance also changed, the commencement generally being announced to be about two hours before sunset; in fact, when they were abandoned in December, the performance began at two o'clock in the afternoon.

CHAPTER XXII.

THE MOSQUES.

A Firman Day. — The Sardinian Ambassador: — his Cavias — his Crowd. — St. Sophia. — Sultan Achmet. — The Duke of Devonshire. — Mustafa. — St. Sophia. — Sultan Achmet. — Soliman. — Bajazet. — Minor Mosques.

ALTHOUGH it is permitted for Christians to visit some of the smaller mosques of Constantinople, and to look in at the doors of others, yet it is not allowed for any of them to go beyond the outer porch of any of the royal mosques, without a firman from the sultan, and these firmans are only issued at the request of some of the foreign ambassadors, or on the arrival of a traveller of great rank.

On a firman being issued, it is soon known all over the Frank suburbs, and any one that feels disposed, is at liberty to join the party, and see the mosques, the same as if he himself had a firman.

I was only a few days in Constantinople, when I was informed that a firman had been issued for the Sardinian ambassador, and that he would visit the mosques next day at noon; so, accompanied by a friend, we repaired to the open space near St. Sophia, and, having seated ourselves on one of the little settees in front of a café, we commenced smoking our chibouks, and waited patiently the coming of his excellency. We had not been long seated, until several other Franks made their appearance, evidently bent on the same errand; some

on horseback, but the greater part on foot. As it drew towards noon, there could not be less than two hundred strangers collected in front of St. Sophia, and we were beginning to grumble at the long delay, when it was announced that his excellency and suite had come to another gate; thither all parties immediately ran, and we arrived just in time to see the great man of the day cross the mosque outer court, preceded by several Turkish Janisaries, all of them garnished with "a bellyful of arms," among whom was decidedly conspicuous the cavias of the Sardinian legation, in all his glory, he being the head man and leader of the day's achievements. He was rather an old churl, with two very different expressions of countenance, each of which he could assume or cast off at pleasure: the one being for those in authority unquestionably above him, and the other for those whom he imagined, because not in authority, immeasurably below him. He was dressed in a long dark coloured surtout, with trousers of the same, and a most flaming silk waistcoat, all worked over with gold; at least gaudy, if not neat. On his head was the Turkish fez, or red bonnet of Sultan Mahmoud; round his waist, inside his surtout, a broad leather belt, in which were stuck at each side a tremendous silver-mounted pistol, while the centre held his cartridge box: round the outside of his surtout, a gaudy gilded belt was loosely girded, to which was attached a most unwieldy silver-hilted sword, which he carried in his left hand, while with his right he swung a heavy, long whip, made of the rhinoceros hide, and also mounted with a silver handle. Verily, he was altogether a man with a presence; one whose very look would have

frightened a whole parish of charity schoolboys in England; nay, one before whom Mr. Bumble, the parish beadle himself, would have quaked, and sunk into shadow.

Behind this illustrious personage came the ambassador, with a rather pretty and well-dressed lady on his arm. These two were supported by a lady and gentleman on each side, and behind came the current of less noble children of the earth, in the flowing tide of which we assimilated ourselves. It was a motley crowd of at least three hundred persons, dressed in the garb of all the Frank fashions of Europe, mixed with a few, but very few oriental costumes. On arrival at the outer porch, every one was ordered to take off his boots or shoes, and walk on his stocking soles, or barefoot, as the case might be, or put a pair of slippers on; it was not however, absolutely necessary to take off either the boots or shoes, provided the slippers would go over the boots, and this being the least troublesome course, I had provided myself with a pair sufficiently large. When all the feet were properly denuded, or covered, the cortége again moved on: my friend had forgot his slippers, and now trudged along on his stocking soles with his boots in his hand; many more were in the same state—some of the stockings apparently the worse for the wear, and totally unacquainted with the washing-tub; not a few walked barefoot, but the greater part were provided with slippers of all shapes and colours. On passing up a long broad corridor, covered over with a mat of Alexandrian reeds, we came to a cross corridor, and traversing it, a huge mat of heavy woollen cloth stretched with wooden bars, and suspended

from the roof, was pulled aside, and "the uncircumcised eaters of pork" entered the holy temple of the Mussulman faith. As the crowd entered, they rested, awed for some time with the scene before them. We stood in a large semi-dome, while farther, and apparently in the same chamber, was an immense dome, supported on rows of pillars, and from the top of which descended ropes, bearing hundreds of lamps, at an elevation of something like seven feet from the ground. The floor was all covered over with very fine Alexandrian mats, while here and there were to be seen dotting its surface, the prostrate, bending, or erect, devotee of the Mussulman faith, at his mid-day devotion, neither turning to the right nor to the left, but with his face towards the east, continuing his oriental paternoster, undisturbed by the crowds of ghiaours around him. Along the bases of the pillars were many more Mussulmans employed in like manner; some of them might also be seen elevated on little pulpits or platforms, but not one apparently regarding aught save his devotion. On arrival at the semi-dome at the other end of the building, we found also platforms occupied by worshippers, and along the sides, under the galleries, were yet many at their prayers, some of them sitting on a sofa mat they had brought with them, and others contenting themselves with the reed mat provided by the sultan.

After gratifying our curiosity below, we ascended by a circling broad stone half-stair half-road to the gallery above, but before proceeding up here, each one was allowed to resume the street habiliments of his feet, and well it was so, as it would have been rather

a difficult task to wend the way in slippers, and a painful one to do so with the bare feet. The gallery we found paved with flags, and every thing composing it, either of stone, marble, or porphyry: it filled three sides of the building; the part towards the east, and opposite to where we entered the mosque, having no gallery. Here, after looking down below at the Mussulmans at their devotions, above at the dome, and the cords suspended from it, around at the pillars and the company, as well as having heard the oft-repeated lie about the door that had never been opened since the city was taken by the Turks, and which was said to contain not only a great treasure, but also a virtue which would again return the city to the Christians the moment it was opened, we were led by the proud and self-important cavias to a little door in the south-west corner, and this door having been opened, we sallied out upon the burning cupolas of St. Sophia. Soon there were more than a hundred of us trampling away from one dome to another, some of them difficult of ascent for the men, and all so for the ladies, so that many a deed of gallantry was done that day in assisting the fair ones up the metal covered convex mountains that rose on all sides, a few of which nothing but a run could serve to master; at last, the foremost of the party (for long ere we reached the top, the cavias and the ambassador had shown the white feather) found themselves ascending a rude and broken stone stair winding round inside of a turret, which being, not without some difficulty surmounted, we came again into the open air, with the City of the Faithful, its palaces and its hovels, equally below our feet, the Bos-

phorus stretching to the north with varied and fantastically painted seraglios; the west filled with mosque, dome, and minaret, as far as it could be discerned; the east with hoar Olympus, mocking in his grandeur our petty height; and the south with the Propontis, bearing on its bosom the fleeting ship and its flowing canvass. Some time was left to enjoy this scene of two worlds, the wreck of two faiths, and the site of the first great misfortune of the early crusaders, as well as of their atrocities.

It was mortifying to look at the lavish beauties of nature starting up on all sides, at the ruins of the few remaining antiquities of the cradle of science, at the mosques, minarets, and hovels, heterogeneously mixed in the mass below the feet, to call back the recollection of Byzantium in her early days, the glory of Constantinople in her prosperity, the bravery of her children, and, contrasting these with their present sunk condition, as debased by the slavery in which they have been held for nearly four centuries, to wonder if there was not a master mind yet left amongst themselves, to lead on the Greeks to that battle which must soon alter the possession of Turkey; and I stamped my feet in very wrath on the lead covered domes of St. Sophia, that there was not as much spirit of chivalry left in Europe as to drive forth the barbarian from the lair which he so grossly profanes and so feebly defends.

Some time was left to these reflections, because the Janisary who held the key of the dome, having missed the ambassador in the train, had not followed us up to the summit, and a messenger had to be despatched for his highness ere we could enter. That great dig-

nitary, however, having at length made his appearance, not over well pleased, the door was unlocked, and we entered the gallery of the dome. This gallery was sufficiently broad for one to walk along, but two could not easily pass one another. It seemed half supported by iron arms that came out of the wall of the dome, and half suspended by iron rods. The company came on, on, on, until by the time that I again reached the door we had entered, it was covered round and round. There were more than a hundred persons upon it, but it was perfectly firm to the feet, though not a few were speculating on the chance of a descent to the floor below. One cockney next me, said it would be far from agreeable to fall down from such a height; while a Frenchman, who was next him, replied that the idea of falling was a glorious one, and he for one cared not, supposing the gallery was to give way, as we were all certain to be immortalized. From the eminence on which we stood, the worshippers below looked like specks upon the surface of the floor, while the mosaic work on the dome appeared in every little patch to be what it really was, coloured and gilded pieces of glass, a few of which I abstracted, having taken them off with the point of my staff. After we had been here a short time, and having made the round, we again commenced the descent, which was considerably more difficult than the ascent. At last by persevering industry we reached the bottom, where the cavias and ambassador were anxiously waiting for some of their party who had gone to the summit. The moment the cavalcade was outside the court, the scene became one of the live-

liest that can be imagined. There was mounting of master and surrejee, getting into carriages of ladies, backing of restless ponies, galloping of froward ones, until, the cavias having shown the way, the procession moved along to the mosque of Sultan Achmet, the great yard of which soon received as a mere toothful, bipeds, horses, and carriages, while the curious entered to view the wonders of this more modern temple of Mahomet. From thence they proceeded to Solimania, where, finding so much of a sameness, and tired with the heat, I left them, and bent my way home, but was told afterwards that the ambassador had only had the patience to visit one mosque more.

During a considerable stay at Constantinople, I visited the mosques frequently when a firman was out, but really I never found any thing new; all was the one monotonous-told tale, and the only change was in the company.

The last firman that I accompanied was the one issued for the duke of Devonshire, and it was more for the purpose of seeing his grace than the mosques that I made one of the cortége that day. The weather had been very wintry for more than a week, and altogether it was what might be called an uncomfortable day; nevertheless, accompanied by a friend I crossed the Golden Horn, and our caique landed us at the Stamboul new Custom-house. There were already a great many Franks in attendance there, most part of them English. At last, a large caique with Mustafa, the cavias of the English consulate, Pisani, the dragoman of the embassy, the duke, and several others, made their appearance. It was not difficult for one

who had never seen him to know who was the duke, for he stood like Saul among the people, at least a full head taller than the plebeians around him. Of course he was saluted, and not being well skilled in the mysteries of the fez which he wore, took it off to return the compliment, to the great horror of Mustafa, and some other Turkish officials who gathered round the great man, in the expectation that of course he was made of gold, and would liberally distribute it amongst them. The party consisted of about one hundred, and these were mostly English; forty at least of them travellers, and about a dozen of them officers belonging to the Tyne frigate, and H. M. steamer, Acheron, then lying in the harbour. There was also a good sprinkling of ladies, some of them far from plain, and not a few decidedly beautiful; but the duke took no notice that day of any woman kind, to their great mortification, and more particularly to that of one fond mother, who had brought her two rosy daughters with her, dressed out in all the splendour that good taste could devise. But, alas! it was lost: neat dresses, gay smiling manners, rosy lips, and sparkling eyes, were only greeted and stared at by those of meaner degree; and, after following his grace to two of the mosques, the fond mother, her two daughters, and cavalier, left the party, as well as some more of the fair dames, who thought that indeed he might have thrown one look, if not of love at least of admiration, at their bedecked charms.

As the first Turkish guard was passed, arms were presented, which was the only time I ever saw it done to a Christian in Turkey. The mosque was damp and

uncomfortable; the day passed most tediously; Mustafa looked remarkably grand, and Pisani was very loquacious. The snow lay so thick on the leads that there was no outside ascent. There were few Franks save English, and they, as usual, filled their pockets with bits of stone, glass, and any other relic they could lay their hands on; nay, I actually heard one wish that he could get one of the small balustrade pillars to take home to his brother-in-law, Mr. St. Leger Smith, who, he assured his friend, had a nice little box at Newington, and would be *so pleased* to have one of them for his *natural* grotto, which he had raised in his garden with great care. St. Sophia was wondered at, so were the rest of the royal mosques, and the wanderers returned to their abodes tired and cold, with about as much knowledge of what they had seen as if they never had been there. However, they could say when they went home that they had seen the royal mosques, and this seems to be all that is generally cared for by those who avail themselves of a firman day.

I may probably be laughed at when I assert that the state of the body, and especially that of the stomach, has a great influence in causing a man to form an opinion of St. Sophia, but such is undoubtedly the case, and I am convinced that the variety of opinions expressed of St. Sophia by different travellers is more to be traced to this cause than to any other. The first visit I made to St. Sophia was on a warm agreeable summer day when the fruits were ripe, and the fields green, when every breath of wind came across the face like an agreeable refreshment. I had breakfasted very heartily, a little before joining the cortége, and

felt pleased with myself and every one around me. But the last visit was during a cold winter day, when the streets were covered with half melted snow and mud, and every blast of wind cut the face like a razor; besides, my boots not being proof against the melted snow, my feet were wet. I had breakfasted early and altogether was very uncomfortable myself, and dissatisfied with every other body. My opinion of St. Sophia which I had noted down in summer, when compared with the one written after my visit in winter, bears no resemblance, and still they were both the genuine impression made upon my mind.

St. Sophia and the other royal mosques have often been written upon; my account will, therefore, be as short as possible, and I may state that it is the result not of one, or two visits, but of many.

St. Sophia is not, as is generally supposed, a mosque dedicated to any female saint of that name, but to "the Holy wisdom;" for Constantine, when he dedicated the city to Christ, consecrated a temple to God, by the title of Ἁγία σοφία, thus intending to manifest his reverence for the holy and eternal wisdom of God; and the name was retained in the present building, which was erected by Justinian, in the early part of the sixth century, and after the first had been destroyed for some time. Ten thousand men were employed upon it for a period of six years, and, when completed, it suffered severely from an earthquake; but Justinian caused it to be repaired, and it remains at the present day in as perfect a state as it was in the thirteenth century, for its masonry was of too solid a structure to suffer much by the Crusaders at that time, and the Turks

have rather preserved than abused it, since it came into their possession.

When the Turks took Constantinople, they carried out of St. Sophia, and destroyed, all the saints, crosses, and pictures that were moveable, painting over, or erasing from the walls, every representation that had adorned it when in the hands of its former possessors; four minarets were also added, but the body of the building has undergone no changes, nor is it likely to undergo any for thousands of years, unless it fall in some great convulsion of nature.

St. Sophia is built after the general model of Greek churches; the ground plan is a cross of four nearly equal legs, and measures from side to side, on the ground, two hundred and forty-five feet, and from the portico, to the opposite side, two hundred and seventy feet. The dome is over the centre of the cross, while the extremes of the legs are covered with semi-domes and cupolas. The dome is two hundred feet from the floor, and rests on four heavy, solid-looking arches, which, in their turn, are supported by smaller arches, composed of stone, clamped and bound together by strong iron bars. The dome has a stone gallery running round it, at a distance of one hundred and eighty feet from the floor; this gallery is supported partly by iron brackets, that must have been built in the wall, and partly by iron rods, the fastenings of which are also built in the stone work, but appear to have been an after-thought of the architect, to make the gallery more secure. At the present day the floor of this gallery is far from being horizontal, and when I was upon it, with at least a hundred persons, I had an idea

in my mind that I was not on very sure footing. The dome is lighted by twenty-six windows, and the semi-domes and cupolas contain a great many more. On three sides of the square building are galleries supported by colonnades, while different portions of the buildings are supported by pillars, to the amount of more than one hundred; among which are eight porphyry ones belonging to the temple of the Sun, at Rome, and six of green jasper, from the temple of Diana, at Ephesus. The roof is incrusted with mosaic of various kinds, great part of which has fallen, but the walls have lost all their decorations of every sort, excepting four great winged seraphims in the four angles under the dome, and which being too troublesome to entirely destroy, the Turks have contented themselves with smashing their features. When I saw it, the floor was covered with mats of Alexandrian reeds, the walls and pillars were hung round with sentences taken from the Koran, and painted in gilded letters on a black ground, which looked as much in keeping with the building, as the legal notices stuck upon the boards in Westminster Hall. Directly opposite to the great portico, after passing under the dome, is the semi-dome, where the altar of the Christian once stood, and where the sacred copy of the Koran is now deposited.

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in it as a building; sacred solely from its being the only entire building of Greece that remains, amid the wreck of former ages; and sacred from the materials of which it is composed, connected as they are with every thing great in the ancient grandeur of Greece and Rome. The building itself looks like a huge giant, whose head, sunk between his shoulders, seems as if he was nearly suffocated by a confused and irregular cluster of wens growing up on all sides; and if any admiration can be felt for the building, as a building, it must be akin to that felt by looking at an overgrown ox, or the *fat boy*. It is a remnant of ancient Greece, and I revere it because it is so, and not on account of any thing intrinsic in its form, for it is evidently the work of an age when the arts were on the decline, and when, to raise an *enormous* edifice, not a *fine* one, was the taste of the day. It is a confused gathering together of marble, granite, porphyry, and freestone, built without a leading design by various hands, full of beauties, full of faults, and embellished with pillars of all heights, colours, and diameters, evidently torn from other temples, by those who couldn ot see the sin of so doing, and huddled together by those who did not know their value.

The mosque of Sultan Achmet was built by the monarch whose name it bears, in the hope of expiating the sin of putting out his brother's eyes, and then causing him to be strangled, and is the only one in Turkey having six minarets. In many respects, however, like every other mosque in Constantinople, it is built after the pattern of St. Sophia. It is situated on one side of the Atmeidan, has a lighter and more elegant appearance than any other of the royal mosques, and is entirely

of Turkish, Arabic, and Armenian labour. Outside, it presents to the eye a tall, light, and airy dome, supported by four semi-domes, and surrounded by thirty cupolas, while the six minarets stand around it, like so many tall sentinels watching the tent of their king. Inside, the dome is seen supported on four stupendous fluted pillars, while the walls are painted and gilded in the most gaudy and tasteless style, and hung round with tablets, containing, as in St. Sophia, and the other mosques, sentences from the Koran. As a work of art, it is superior to St. Sophia; and, divested as it is of all furniture and statues, looks, in its vast vacuity, the very picture of what a temple of devotion should be, grand and silent, yet elegant and simple.

Solimani, the next most important mosque of Stamboul, was built by Sultan Soliman, and the materials were ravished from the church of St. Euphemia at Chalcedon, the second in grandeur of all the eastern Christian temples. It is composed of a dome, supported by two semi-domes and eight cupolas, and *attended* by two short and two long minarets. A broad flight of steps leads up to the grand portico, before which is a splendid façade. It contains six pillars of Egyptian porphyry, of gigantic size and great value, as also the splendid tomb of Soliman and his favourite sultana. Over one of the doors is an inscription :—

> "Built by the representative of God,
> Who existed by the authority of the law,
> The tenth descended from Osman.
> Set apart for the faithful of the Lord,
> A race that will never be extinguished,
> But who will live eternally in Paradise."

Besides these three mosques there are other ten

royal mosques, and several hundreds of smaller ones; but to describe them farther would be useless, as they are all more or less built after the same model, and, being without pictures, statues, or furniture, afford little variety of description.

CHAPTER XXIII.

BAZAARS.

The Great Bazaar. — The various Trades. — The Besechstein. — Miscellaneous Bazaars. — Fish Markets. — Apothecaries' Hall. — The Slave Market.

BAZAARS or markets are a peculiar feature in the East, differing from any thing of the same name in the West, and deserve particular attention, were it for nothing but their extent.

Tcharsi, the Great covered Bazaar in Stamboul, was erected by Mahomet II. when he took Constantinople, but it has been enlarged and partly rebuilt at various periods. Its ground plan is in the form of an irregular square, and consists of several miles of streets, arched above with a succession of domes, and lighted by various small windows or bulls' eyes pierced in the roof. Along both sides of these covered streets or avenues, the merchant sits cross-legged on a bench, with his goods exposed before him, and conducts his business as well as arranges his stock, in a manner far from commercial; yet it is the custom to do so, and no reasoning is of any avail: I several times pointed out to such of these men as I was acquainted with, the superior commercial system of England, but they always answered that their own one was found good enough.

In the Great Bazaar, and the most part of the other bazaars, different streets are occupied by separate

trades. There is one street filled with kitabjees, or booksellers, and, though not so large as Paternoster Row, is yet very extensive, containing at least fifty booksellers' shops, or rather stalls; but their stock is, like the intelligence of the Turks, contemptible; they have no printed books, but lumber their shelves with Turkish and Arabic *abeçedaires*, fables, legends, and extracts from the Koran, beautifully written, and splendidly illuminated. In vain I searched day after day, trying to find some book or manuscript of ancient Greece, or even a fragment; but I was unsuccessful, as I could neither hear of, nor find a single leaf of any thing older than a few years. In other streets are gathered together silk merchants, cloth manufacturers, shawl merchants, fez sellers, silk throwsters, tailors, boot makers, slipper workers, perfumers, working goldsmiths, manufacturing jewellers, jewel merchants, diamond merchants, and money changers, and the quantity of diamonds, jewels, and other valuables, which these men expose for sale is really wonderful, as also their correct knowledge of their value. I once went to this bazaar with a Frenchman who wished to know the value of a ring which a friend had left with him in security of a debt, and on asking the first of these jewel merchants that we came to, how much he would give for the ring produced, he took it very cautiously and leisurely in his fingers, and having narrowly examined it, weighed it several times in his hand, and laying it down on his little desk, took out of a box, a large pair of magnifying glasses through which the ring was again most rigidly scrutinized. This examination occupied about ten minutes, during which

time the Armenian never uttered a word. When the ring was thoroughly examined, the merchant laid it down with the greatest caution, and said, "*Bu Frances*" (that is French). He was told that we knew that it was French, but we wanted to know what he would give for it. He considered for a few minutes, and replied, "*Besh bin eutsh yoos groos*" (five thousand three hundred piastres, a little more than fifty pounds). Another merchant was then applied to, and he, after going through the same manœuvres, gave the same answer; while a third said he would not buy it, but that it was worth about five thousand two hundred, or five thousand five hundred piastres; and my friend was satisfied that he had ascertained the value of the ring.

In the centre of this bazaar, and entering by four doors, strongly fastened and well guarded, is the *Besech-stein*, or Secured Bazaar. It is the place were arms and accoutrements are sold, and much need have the Turks to guard it well, as it possesses sufficient weapons, if in the hands of those who knew how to use them, to drive them again across the Bosphorus. Here may be seen displayed, rifles of all lengths, shapes, and value, muskets, guns, fowling-pieces, blunderbusses, trombones, matchlocks, pistols, etc. etc., mixed with spears, battle-axes, hatchets, scimitars, swords, rapiers, yatagans, stilettoes, and knives. This bazaar opens at ten in the morning, and shuts at two in the afternoon; so that the merchants, who are all Turks, are only allowed four hours to transact their business; and it is to this place that the stranger, if he wishes to study the character of the Turks, as displayed in the natural language of their

Asiatic dress, physiognomy, and walk, must repair; for here the old Turk may be seen in his glory, sitting amidst the weapons which his forefathers made so feared, or strolling from bench to bench, examining, bargaining, and buying, with all the *gusto* of an epicure.

Under this Besechstein, are said to be vaults where the Turkish Court of Chancery keep the property of minors safe, until they attain their majority; but this is a statement, although often assured of, that I never believed, as no Turk that I knew would engage to take me into these vaults, or was able to say that he had been in them himself.

The general mass of merchants in the Great Bazaar open their stalls an hour or so after sunrise, and keep them open until an hour before sunset, but there are others who have them open only during a much shorter period of the day; before sunset, however, every one must be out of the bazaar, and the doors bolted, while they are generally opened about half an hour after sunrise.

In some places, the ceiling of the domes, and walls of these streets or avenues, may be seen painted with gaudy but untasteful designs; and nearly the whole of them are loosely covered with a causeway, which is any thing but agreeable to the feet. The shelter which they afford, is, however, very useful in cases of sudden rain, or when sinking under the burning heat of the sun.

Outside the gates of the Great Bazaar are many streets leading to smaller bazaars, some of them covered above, and others open. One of these, after continuing for nearly a quarter of a mile with a covered avenue occupied by dealers in musk, pomatum, dogs' teeth,

and rat tails, opens into a regular uncovered street, filled with pipe stick and pipe mouth-piece manufacturers, and farther on still, extending nearly a mile, with turners of household implements for culinary and other purposes, carpenters, comb makers, etc., etc.

Close to the banks of the Golden Horn, on both the Stamboul and Pera side, are Baluk Bazaars, or fish markets, of considerable size; while on the Stamboul side is the Hakim Bazaar, or Turkish Apothecaries' Hall. This last is secured by strong iron-bound doors, and consists of one street, exposing to view all the medicinal materiel used in Turkey. The air in this bazaar is always redolent of some perfume or another: sometimes I have found the unpleasant odour master the pleasant, but generally I preferred to walk through it to any of the other bazaars. The denizens of this bazaar are, I believe, Turks, and have nearly all a sign board above their door, and in many cases written verses from the Koran hung over their wares, as well as models and pictures of ships, houses, mosques, etc., but none of any of the works of nature.

The throng period for the Great Bazaar is from ten forenoon, until one afternoon, when it resembles more a bee-hive, or busy city under ground, than a mere market, for its avenues are as crowded as Fleet Street or Ludgate Hill on the afternoon of a fine day, only there are no carriages nor carriage way. Sometimes, however, a solitary horseman may be heard dashing along the rude causeway at the risk of breaking his own neck, and riding over that of some other person; or a bullock wagon filled with women

"a shopping" may be forcing its way along, at the expense of inconveniencing every one that has to pass it.

To enumerate all that can be found in this bazaar would be a most laborious task. Lady Mary Wortley Montague is said to have remarked that every thing that could be wanted might be found in it, if one only knew where to apply, and I believe her ladyship was pretty correct. In addition to the articles already mentioned, will be found in great quantities, aloes wood, otto of roses, essence of lemon, jasmine and citron, pastiles, charms, amulets, bracelets, purses, and necklaces of odoriferous compositions and gums, artificial flowers, ornaments for the hair, etc., etc.

The Yesir Bazaar, or Slave Market of Constantinople, is a most disgraceful place of traffic; and England and France incur a high charge of culpable indifference to the cause of humanity by their permitting it to exist. I have seen, when the steamer arrived from Trebizond, three or four hundred of these wretched creatures landed from the deck, and the Tyne frigate within musket-shot. I have seen gangs of them in the morning, at sunrise, wending their way to the place of sale, attended by their masters and his assistants, much after the same fashion as I have seen a drove of sheep, or herd of black cattle, on its way to Smithfield; but with one difference,—the sheep and cattle are generally well clothed with a good covering of wool or hide of hair, but these poor creatures, on the road to market, I have uniformly found naked, with the exception of a sort of dirty rag bound round their loins.

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CHAPTER XXIV.

THE ANTIQUITIES.

The Atmeidan. — The Tripod. — Pillar. — Obelisk: — Inscription — Bas-Reliefs. — Burnt Pillar. — Yeré Batan Serai. — Bin Bir Derek. — Aqueduct. — Palace.

THE antiquities of Constantinople are now of small number, and owe their existence more to the tenacity of their material, than to the forbearance of their destroyers: indeed, there is nothing now remaining of the monuments of ancient days, but such as can almost defy the hand of man, unassisted by mechanical skill.

Of all places in Stamboul, the Atmeidan I found the most interesting, as there I could go and look at the monuments, and return to look at them again with equal interest. The Atmeidan is of all places in the East the one most deserving of study: there, even at this day, stands the remnant of the Delphic Tripod, unquestionably the most valuable antiquity in the world; the obelisk of the Thebiad, standing upon the base of Theodosius, and the despoiled pillar of Constantinus Porphyrogenitus, all of them stolen before they were placed in triumph where they stand; and afterwards, in their misfortunes, despoiled of every thing that could be broken off, or torn away. They are the produce of many chisels, the material of many countries, the monuments of many empires, and the pilgrims of many wanderings, gathered and mingling together in their old age, as they talk over the folly of man, and laugh

to scorn, even in their adversity, at the various empires they have seen rise and fall.

The tallest monument of the Atmeidan is the column of Constantinus Porphyrogenitus. It is composed of immense granite and coarse marble blocks, fixed together by iron and copper bolts, giving it a solidity in reality, which it wants in appearance, as it has a very ruinous look, and was described more than a hundred years ago as "verie tottering and about to fall into divers pieces." Originally this pillar was covered with brazen plates, sculptured over with the martial deeds of the Greeks, and these brazen plates are said to have been stolen from the Rhodians, when their colossus was thrown down. They are now, however, torn away, and nothing is left to show that they once were there, excepting the square holes in which the bolts that fixed them were driven, and occasionally a broken end of a bolt itself. This column is one hundred and twenty feet high, and eight and a half broad, standing upon a base of ten feet and a quarter broad by three high. The top originally was that of an obelisk, but the half of it is now broken away; and Tournefort, in describing it in the seventeenth century, says, "the tip is fallen, and the rest cannot hold long together."

The obelisk is of Theban marble, and was stolen from Thebes to adorn Rome, and afterwards torn from thence to embellish Constantinople, and I consider one of the most ponderous articles ever stolen, one which may make robbers of the present day blush at the insignificance of their deeds, when they carry away marbles of bas-relief or mutilated statues. Most

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The Yesir Bazaar, or Slave Market of Constantinople, is a most disgraceful place of traffic; and England and France incur a high charge of culpable indifference to the cause of humanity by their permitting it to exist. I have seen, when the steamer arrived from Trebizond, three or four hundred of these wretched creatures landed from the deck, and the Tyne frigate within musket-shot. I have seen gangs of them in the morning, at sunrise, wending their way to the place of sale, attended by their masters and his assistants, much after the same fashion as I have seen a drove of sheep, or herd of black cattle, on its way to Smithfield; but with one difference,—the sheep and cattle are generally well clothed with a good covering of wool or hide of hair, but these poor creatures, on the road to market, I have uniformly found naked, with the exception of a sort of dirty rag bound round their loins.

The Slave Market is very near to the Great Bazaar,

and is open above, surrounded by a high wall. At the gate a sentinel is placed, who is instructed to prevent any Christian entering, unless accompanied by a Turk; but I found here, as in all other places in Turkey, a *backshise* would admit, in defiance of the law. This bazaar consists of a cluster of ruined-looking buildings, forming a square or court-yard about two hundred and forty feet from side to side. In the front of these houses are platforms raised six or seven feet from the ground, where the lazy Turk may be seen smoking his pipe, and bargaining for the human flesh that he has just examined. The better class of slaves are kept concealed from the eye of the idle gazer, but the more common ones may be seen sitting on dirty mats in the area, or in the cellars under the colonnades.

Although I visited this bazaar several times, I never saw any male slaves for sale, and very few white females. The mass of the slaves appeared to be young Nubian and Abyssinian girls, of from ten to twenty-four years of age; and their prices varied from one thousand to ten thousand piastres (from ten pounds to a hundred); I was, however, told by those who had been eye witnesses, that in former times it was quite common for men and women to be promiscuously exposed for sale. At the present day, I believe, no Christians can be sold, and the trade has lately been confined to white females from Circassia and Georgia, and black ones from Egypt, Abyssinia, and Nubia.

There is no doubt at the present day, that slavery, as it exists in Turkey, is generally of a mild and patriarchal form, but it is not absolutely so; and, even if it were, it is still slavery; and amongst the demands

which we *should* make, and which we *can* make, upon the haughty and arrogant Mussulman, is, that he abolish slavery and the slave trade; and I trust that the abolitionists in this country will turn their attention towards the subject.

CHAPTER XXIV.

THE ANTIQUITIES.

The Atmeidan. — The Tripod. — Pillar. — Obelisk: — Inscription — Bas-Reliefs. — Burnt Pillar. — Yeré Batan Serai. — Bin Bir Derek. — Aqueduct. — Palace.

THE antiquities of Constantinople are now of small number, and owe their existence more to the tenacity of their material, than to the forbearance of their destroyers: indeed, there is nothing now remaining of the monuments of ancient days, but such as can almost defy the hand of man, unassisted by mechanical skill.

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to scorn, even in their adversity, at the various empires they have seen rise and fall.

The tallest monument of the Atmeidan is the column of Constantinus Porphyrogenitus. It is composed of immense granite and coarse marble blocks, fixed together by iron and copper bolts, giving it a solidity in reality, which it wants in appearance, as it has a very ruinous look, and was described more than a hundred years ago as "verie tottering and about to fall into divers pieces." Originally this pillar was covered with brazen plates, sculptured over with the martial deeds of the Greeks, and these brazen plates are said to have been stolen from the Rhodians, when their colossus was thrown down. They are now, however, torn away, and nothing is left to show that they once were there, excepting the square holes in which the bolts that fixed them were driven, and occasionally a broken end of a bolt itself. This column is one hundred and twenty feet high, and eight and a half broad, standing upon a base of ten feet and a quarter broad by three high. The top originally was that of an obelisk, but the half of it is now broken away; and Tournefort, in describing it in the seventeenth century, says, "the tip is fallen, and the rest cannot hold long together."

The obelisk is of Theban marble, and was stolen from Thebes to adorn Rome, and afterwards torn from thence to embellish Constantinople, and I consider one of the most ponderous articles ever stolen, one which may make robbers of the present day blush at the insignificance of their deeds, when they carry away marbles of bas-relief or mutilated statues. Most

CHAPTER XXIII.

BAZAARS.

The Great Bazaar. — The various Trades. — The Besechstein. — Miscellaneous Bazaars. — Fish Markets. — Apothecaries' Hall. — The Slave Market.

BAZAARS or markets are a peculiar feature in the East, differing from any thing of the same name in the West, and deserve particular attention, were it for nothing but their extent.

Tcharsi, the Great covered Bazaar in Stamboul, was erected by Mahomet II. when he took Constantinople, but it has been enlarged and partly rebuilt at various periods. Its ground plan is in the form of an irregular square, and consists of several miles of streets, arched above with a succession of domes, and lighted by various small windows or bulls' eyes pierced in the roof. Along both sides of these covered streets or avenues, the merchant sits cross-legged on a bench, with his goods exposed before him, and conducts his business as well as arranges his stock, in a manner far from commercial; yet it is the custom to do so, and no reasoning is of any avail: I several times pointed out to such of these men as I was acquainted with, the superior commercial system of England, but they always answered that their own one was found good enough.

In the Great Bazaar, and the most part of the other bazaars, different streets are occupied by separate

trades. There is one street filled with kitabjees, or booksellers, and, though not so large as Paternoster Row, is yet very extensive, containing at least fifty booksellers' shops, or rather stalls; but their stock is, like the intelligence of the Turks, contemptible; they have no printed books, but lumber their shelves with Turkish and Arabic *abeçedaires*, fables, legends, and extracts from the Koran, beautifully written, and splendidly illuminated. In vain I searched day after day, trying to find some book or manuscript of ancient Greece, or even a fragment; but I was unsuccessful, as I could neither hear of, nor find a single leaf of any thing older than a few years. In other streets are gathered together silk merchants, cloth manufacturers, shawl merchants, fez sellers, silk throwsters, tailors, boot makers, slipper workers, perfumers, working goldsmiths, manufacturing jewellers, jewel merchants, diamond merchants, and money changers, and the quantity of diamonds, jewels, and other valuables, which these men expose for sale is really wonderful, as also their correct knowledge of their value. I once went to this bazaar with a Frenchman who wished to know the value of a ring which a friend had left with him in security of a debt, and on asking the first of these jewel merchants that we came to, how much he would give for the ring produced, he took it very cautiously and leisurely in his fingers, and having narrowly examined it, weighed it several times in his hand, and laying it down on his little desk, took out of a box, a large pair of magnifying glasses through which the ring was again most rigidly scrutinized. This examination occupied about ten minutes, during which

time the Armenian never uttered a word. When the ring was thoroughly examined, the merchant laid it down with the greatest caution, and said, "*Bu Frances*" (that is French). He was told that we knew that it was French, but we wanted to know what he would give for it. He considered for a few minutes, and replied, "*Besh bin eutsh yoos groos*" (five thousand three hundred piastres, a little more than fifty pounds). Another merchant was then applied to, and he, after going through the same manœuvres, gave the same answer; while a third said he would not buy it, but that it was worth about five thousand two hundred, or five thousand five hundred piastres; and my friend was satisfied that he had ascertained the value of the ring.

In the centre of this bazaar, and entering by four doors, strongly fastened and well guarded, is the *Besech-stein*, or Secured Bazaar. It is the place were arms and accoutrements are sold, and much need have the Turks to guard it well, as it possesses sufficient weapons, if in the hands of those who knew how to use them, to drive them again across the Bosphorus. Here may be seen displayed, rifles of all lengths, shapes, and value, muskets, guns, fowling-pieces, blunderbusses, trombones, matchlocks, pistols, etc. etc., mixed with spears, battle-axes, hatchets, scimitars, swords, rapiers, yatagans, stilettoes, and knives. This bazaar opens at ten in the morning, and shuts at two in the afternoon; so that the merchants, who are all Turks, are only allowed four hours to transact their business; and it is to this place that the stranger, if he wishes to study the character of the Turks, as displayed in the natural language of their

Asiatic dress, physiognomy, and walk, must repair; for here the old Turk may be seen in his glory, sitting amidst the weapons which his forefathers made so feared, or strolling from bench to bench, examining, bargaining, and buying, with all the *gusto* of an epicure.

Under this Besechstein, are said to be vaults where the Turkish Court of Chancery keep the property of minors safe, until they attain their majority; but this is a statement, although often assured of, that I never believed, as no Turk that I knew would engage to take me into these vaults, or was able to say that he had been in them himself.

The general mass of merchants in the Great Bazaar open their stalls an hour or so after sunrise, and keep them open until an hour before sunset, but there are others who have them open only during a much shorter period of the day; before sunset, however, every one must be out of the bazaar, and the doors bolted, while they are generally opened about half an hour after sunrise.

In some places, the ceiling of the domes, and walls of these streets or avenues, may be seen painted with gaudy but untasteful designs; and nearly the whole of them are loosely covered with a causeway, which is any thing but agreeable to the feet. The shelter which they afford, is, however, very useful in cases of sudden rain, or when sinking under the burning heat of the sun.

Outside the gates of the Great Bazaar are many streets leading to smaller bazaars, some of them covered above, and others open. One of these, after continuing for nearly a quarter of a mile with a covered avenue occupied by dealers in musk, pomatum, dogs' teeth,

and rat tails, opens into a regular uncovered street, filled with pipe stick and pipe mouth-piece manufacturers, and farther on still, extending nearly a mile, with turners of household implements for culinary and other purposes, carpenters, comb makers, etc., etc.

Close to the banks of the Golden Horn, on both the Stamboul and Pera side, are Baluk Bazaars, or fish markets, of considerable size; while on the Stamboul side is the Hakim Bazaar, or Turkish Apothecaries' Hall. This last is secured by strong iron-bound doors, and consists of one street, exposing to view all the medicinal materiel used in Turkey. The air in this bazaar is always redolent of some perfume or another: sometimes I have found the unpleasant odour master the pleasant, but generally I preferred to walk through it to any of the other bazaars. The denizens of this bazaar are, I believe, Turks, and have nearly all a sign board above their door, and in many cases written verses from the Koran hung over their wares, as well as models and pictures of ships, houses, mosques, etc., but none of any of the works of nature.

The throng period for the Great Bazaar is from ten forenoon, until one afternoon, when it resembles more a bee-hive, or busy city under ground, than a mere market, for its avenues are as crowded as Fleet Street or Ludgate Hill on the afternoon of a fine day, only there are no carriages nor carriage way. Sometimes, however, a solitary horseman may be heard dashing along the rude causeway at the risk of breaking his own neck, and riding over that of some other person; or a bullock wagon filled with women

"a shopping" may be forcing its way along, at the expense of inconveniencing every one that has to pass it.

To enumerate all that can be found in this bazaar would be a most laborious task. Lady Mary Wortley Montague is said to have remarked that every thing that could be wanted might be found in it, if one only knew where to apply, and I believe her ladyship was pretty correct. In addition to the articles already mentioned, will be found in great quantities, aloes wood, otto of roses, essence of lemon, jasmine and citron, pastiles, charms, amulets, bracelets, purses, and necklaces of odoriferous compositions and gums, artificial flowers, ornaments for the hair, etc., etc.

The Yesir Bazaar, or Slave Market of Constantinople, is a most disgraceful place of traffic; and England and France incur a high charge of culpable indifference to the cause of humanity by their permitting it to exist. I have seen, when the steamer arrived from Trebizond, three or four hundred of these wretched creatures landed from the deck, and the Tyne frigate within musket-shot. I have seen gangs of them in the morning, at sunrise, wending their way to the place of sale, attended by their masters and his assistants, much after the same fashion as I have seen a drove of sheep, or herd of black cattle, on its way to Smithfield; but with one difference,—the sheep and cattle are generally well clothed with a good covering of wool or hide of hair, but these poor creatures, on the road to market, I have uniformly found naked, with the exception of a sort of dirty rag bound round their loins.

The Slave Market is very near to the Great Bazaar,

and is open above, surrounded by a high wall. At the gate a sentinel is placed, who is instructed to prevent any Christian entering, unless accompanied by a Turk; but I found here, as in all other places in Turkey, a *backshise* would admit, in defiance of the law. This bazaar consists of a cluster of ruined-looking buildings, forming a square or court-yard about two hundred and forty feet from side to side. In the front of these houses are platforms raised six or seven feet from the ground, where the lazy Turk may be seen smoking his pipe, and bargaining for the human flesh that he has just examined. The better class of slaves are kept concealed from the eye of the idle gazer, but the more common ones may be seen sitting on dirty mats in the area, or in the cellars under the colonnades.

Although I visited this bazaar several times, I never saw any male slaves for sale, and very few white females. The mass of the slaves appeared to be young Nubian and Abyssinian girls, of from ten to twenty-four years of age; and their prices varied from one thousand to ten thousand piastres (from ten pounds to a hundred); I was, however, told by those who had been eye witnesses, that in former times it was quite common for men and women to be promiscuously exposed for sale. At the present day, I believe, no Christians can be sold, and the trade has lately been confined to white females from Circassia and Georgia, and black ones from Egypt, Abyssinia, and Nubia.

There is no doubt at the present day, that slavery, as it exists in Turkey, is generally of a mild and patriarchal form, but it is not absolutely so; and, even if it were, it is still slavery; and amongst the demands

which we *should* make, and which we *can* make, upon the haughty and arrogant Mussulman, is, that he abolish slavery and the slave trade; and I trust that the abolitionists in this country will turn their attention towards the subject.

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The tallest monument of the Atmeidan is the column of Constantinus Porphyrogenitus. It is composed of immense granite and coarse marble blocks, fixed together by iron and copper bolts, giving it a solidity in reality, which it wants in appearance, as it has a very ruinous look, and was described more than a hundred years ago as "verie tottering and about to fall into divers pieces." Originally this pillar was covered with brazen plates, sculptured over with the martial deeds of the Greeks, and these brazen plates are said to have been stolen from the Rhodians, when their colossus was thrown down. They are now, however, torn away, and nothing is left to show that they once were there, excepting the square holes in which the bolts that fixed them were driven, and occasionally a broken end of a bolt itself. This column is one hundred and twenty feet high, and eight and a half broad, standing upon a base of ten feet and a quarter broad by three high. The top originally was that of an obelisk, but the half of it is now broken away; and Tournefort, in describing it in the seventeenth century, says, "the tip is fallen, and the rest cannot hold long together."

The obelisk is of Theban marble, and was stolen from Thebes to adorn Rome, and afterwards torn from thence to embellish Constantinople, and I consider one of the most ponderous articles ever stolen, one which may make robbers of the present day blush at the insignificance of their deeds, when they carry away marbles of bas-relief or mutilated statues. Most

assuredly if I had possessed the mania for robbing these sacred places of their treasures, which some of my countrymen have evinced, I would have petitioned the sultan for leave to carry away this obelisk, and having obtained it, returned to England, and got up a joint-stock company of drivellers in art, and robbers of temples, who hang men for stealing bread when they are hungry, but who laud and reward the wholesale pilferers of ruined grandeur: to subscribe a few thousand pounds for its transit, giving them, in exchange, tickets to the raffle which might be made of it at the first meeting of the Society of Antiquaries.

The base of this obelisk is of white marble, and appears to have been formerly used as a fountain: it is composed of one block, measuring eleven feet and a quarter on two sides, and twelve on the other two, three feet above ground, and six feet square for other two feet of height, and has a block of red granite of two feet cube, stuck in at each corner; on the top of these is laid a marble block of eight feet cube; on each corner of this is placed a brazen block of twenty-two inches cube, and upon these four brass blocks stands the obelisk, which is seventy-five feet high, seven feet square at the bottom, and five immediately below the bevel upon the top.

This obelisk is covered with hieroglyphics, and resembles much the one lately brought from Luxor to Paris. The base is filled with bas-relief sculpturing of the most beautiful description, and at the present day is in a tolerably perfect condition. On one side of the lowest part of the base there is a Latin inscription as follows:—

DIFFICILISQVONDAMDOMINISPARERESERENIS
IVSSVSETEXTINCTISPALMAMPORTARETYRANNIS
OMNIATHEODOSIOCEDVNTSVBOLIQVEPERENNI
TERDENISSICVICTVSECODOMITVSQVEDIEBVS

Upon the opposite side is a Greek inscription to the same import, while the remainder of the two marble slabs are covered on all sides with carved figures.

On the base block, at the bottom of the side nearest to the brass column, are sculptured four chariots at full speed, each drawn by four horses, and the reins held by a man who stands in each of them, and, as they are all following one another, it no doubt represents some of the races of the place: the top row of figures represents a man on horseback, pursued by one on foot: in the centre is a gate, and to the other side of it a man on his knees supplicating another who is in the act of shooting him. On the opposite side of the base is the figure of an obelisk lying on the ground, and a pillar standing beside it; there are three men standing on the obelisk: the remainder of this side is filled with a man on horseback pursuing one on foot. The top portion of this marble block, being the part between the corners of granite, is fluted all round.

The top block, on the side towards the hospital, contains three men on their knees, with their faces turned in the direction of the brass column, and three, the reverse; they are all holding basins in their hands, as if they were in the act of presenting them, but there is no one to receive them: there are heads of others in the back ground, which, from their similar position, may be supposed engaged in like manner. On the top

row there are four figures with turbans on their heads, sitting, with books in their hands, and five attendants on the one side and seven on the other. On the side next to the mosque of Sultan Achmet there is a row of twenty-one bare heads, and a row of twenty under them, three musicians, two groups each of four girls dancing, with an altar at each corner of the *tableau:* on the upper row is a man standing, in a Roman toga, with a coronal in his hand, which he is about to present to some one not visible; one person on each side of him, and four heads in the back ground, with the figures of three servants on each side, each having four attendant heads in the back ground. On the side farthest from the brass column, the under row consists of sixteen figures, the upper row has a figure sitting in the centre with his hands crossed, one companion on each side, and four heads in the back ground, with three attendants on each side, holding spears in their hands, and four heads on each side in the back ground. The fourth side has the heads and busts of sixteen figures; the upper row has the same four figures as on the side next the hospital, standing before a throne, which has seven figures on the one side and nine on the other, armed with spears, bucklers, etc.

The Atmeidan, or place of horse-racing, was the Hippodrome of the Greeks, and it appears obvious that all this bas-relief refers to the sports, etc.; and I think it not at all improbable that the pedestal on which this obelisk stands, was a fountain which shaded the place near where sat the umpire of the games; or, mayhap, it was the seat of the umpire himself: the two sides of the base which contain the inscriptions have, I think,

been robbed of their sculpturing, to receive the adulation of Theodosius at the time he caused the obelisk to be set upon it: the other two sides of the base evidently give a picture of the place, with the obelisk lying on its side, and also of the sports that were carried on; the four sides of the upper block being doubtless covered with representations of the umpire, his companions, attendants, etc., in the act of sitting in judgment on, and rewarding, the victors in the games. Tournefort says, there is upon the pillar a representation of the machinery by which it was raised to its present place; but his eyes must have deceived him, as I sought carefully, but could not find the slightest vestige of such a thing; neither is there any place from which it could have been broken off; little seems known, however, either of the obelisk or its pedestal, but it merits the attention of the antiquary, as it is the most perfect and beautiful specimen of bas-relief in Europe. There is nothing equal to it in the museums of France or England; and yet it is perfectly exposed, and may be chipped with impunity by any one who is disposed to take the trouble. I saw one Turk knock a piece off a figure with the iron shod point of a stick, for no other reason that I could see but to try how hard it was.

At the distance of a few yards from the obelisk stands a fragment of a brazen pillar, which exactly resembles a piece of an enormous ship's cable, stuck upright in the ground. This column is said to have been brought from the temple of Delphi, where it bore up the famous golden tripod, which the Greeks, after the battle of Platæa, found in the camp of Mardonius; and Mr.

and rat tails, opens into a regular uncovered street, filled with pipe stick and pipe mouth-piece manufacturers, and farther on still, extending nearly a mile, with turners of household implements for culinary and other purposes, carpenters, comb makers, etc., etc.

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spire the younger portions of his subjects with a desire to benefit by the institutions he had founded, while, on the other hand, he was secretly thwarted by the old Turks, who saw, in the dawn of greater intelligence, their own exposure and downfal.

In the military school established near Pera, the French language was taught, as also, in a limited degree, the elements of the mathematical and other sciences, necessary for a military officer. Unfortunately an ignorant and proud Turk was, as usual, placed at the head of this establishment, with absolute power over all the arrangements and appointments; consequently, the foreigners who were employed as instructors were so cramped and annoyed in the discharge of their duties that their services lost the greater part of their efficacy. One very talented and clever teacher was discharged because he insisted, for the sake of uniformity, that all the pupils should appear at their classes with shoes and stockings on their feet.

The naval academy established at Halki, one of the Prince's Islands, in the Sea of Marmora, is even of less utility than the military school, as, being farther removed from the eye of the sovereign, greater liberties are taken with the instructions laid down for its guidance. It is nominally under the command of a good-natured, weak-minded, and ignorant old pasha, but is actually governed by an ignorant old Spanish Jew, who was taken from some subordinate station on board a man of war about twenty years ago, and placed there as principal teacher; most probably, because, of all others, he was the most unfitted to discharge the duties, but could well manage to make a parade of doing so. He

is the most conceited and arrogant foreigner in the Turkish service, and not only imagines, but boldly states, that he has been the cause of every improvement that has taken place in the empire, for the last twenty years, nay, even had the impudence to boast, when the fleet lay in the Bosphorus, in the month of June last, that it was entirely owing to him that it made such a gallant and warlike appearance, and that he had found out the utter incapacity of the English officers employed in it by the sultan, and would soon take care to have them discharged. One of these officers was amongst the most talented and experienced captains holding the commission of her Britannic Majesty. This worthy teaches arithmetic, mathematics, geography, astronomy, navigation, etc., and an idea may be formed of his competence and learning, when it is stated that he does not believe in the rotundity of the earth. All these sciences, however, and many more, are either taught by himself personally, or by some of his older pupils, as he has no assistants, no rivals, no masters, but is, in fact, the moving spring of an institution which is of no use but to consume money. In the early part of 1839 a new building was finished, and set apart for this school. It is situated on a hill at the back of the arsenal; and is fitted up in a most costly manner, with every convenience for making it an excellent seminary. The late sultan intended as soon as this college was finished, to have transferred the school from Halki there, and was anxious that it should be rendered more useful than heretofore. He accordingly wished several other foreigners to be employed, and, in particular, desired the English language

to be taught; but the capitan pasha, the pahsa of the school, and the old Jew, managed their game so well that they succeeded in delaying the removal from day to day, until the fleet sailed. The other schools may be abolished, but this one is likely to be tolerated as there is no danger of any one, under the present arrangements, being polluted by the least acquisition of knowledge.

The only other government establishment for education is the Galeta Serai. It has been almost rebuilt, and was intended by the sultan to form a school of medicine. It was consecrated by sacrifice for that purpose on the 25th of March, 1839. An Austrian physician is the chief instructor in this establishment, and there are four other foreigners attached to it. It was intended to teach there, in addition to the medical sciences, French, Latin, German, geography, astronomy, arithmetic, and caligraphy; but at the time of the sultan's death only the classes for French, arithmetic, caligraphy, and geography, had commenced, and since his son's accession to the throne the entire establishment has been at a stand-still.

The most important Christian seminary in Turkey was the Greek college at the island of Halki: it was instituted by Greek merchants in the capital, shortly after the destruction of the Janisaries, and nobly supported by those men, notwithstanding the efforts of the patriarch to crush it. The college was an old monastery of considerable extent, having accommodation for more than a hundred pupils, and suitable apartments for professors, priests, servants, etc. It was under the direction of a very intelligent Greek, who spoke, in

addition to the usual languages of the country, English and French with great fluency. He taught the mathematical sciences, and Greek. A Frenchman taught the reading, writing, and speaking of that language. An Italian taught Italian, and caligraphy of western Europe. A Greek taught the Romaic language, while an Armenian taught the Turkish language. A Greek, who had been many years in America, taught the English. Besides these, there were other teachers for some of the elementary branches of tuition, and the management was altogether in the highest degree creditable to the supporters and managing director. The education was plain, solid, and useful, such as was in every way befitting the young Greeks of the metropolis, and sufficient to create in their minds an ardent thirst for knowledge. The fees, including board, lodging, etc., were about twenty-three pounds per annum. The pupils were well lodged, and sat down to the same table with the professors, sharing of the same provisions, with the exception of not being allowed wine, which was the only privilege the master had over his pupil. Such an establishment as this could not escape the jealous eye of Russia, and various means were taken to crush it, but in vain, until about four or five years ago, some Americans, who had established a school in Pera, with more zeal than prudence attempted the conversion of some Armenians to the Protestant faith. The hint was not lost upon the Russian ambassador, and through him upon his minions. The mind of the Greek patriarch was excited, and a cry was raised that the real intention of teach-

ing English at the Greek College was for the purpose of afterwards making converts of the pupils. The case was then warmly taken up by all the priests and wandering monks, who, finding out the parents who had children at the college of Halki, soon poisoned their ears. Previous to the Easter of 1838 there were upwards of eighty pupils at the college, thirty-five of whom were engaged in studying the English language, and many of them were able to read and speak it with an accuracy perfectly astonishing. But so well had Russian gold done its duty, through the charlatanism of the priests, that after the Easter holidays not one-half of the pupils returned to their classes, and of those who had been studying English only two made their appearance. This was a heavy blow to the college; and, at a meeting of the directors, it was judged prudent to withdraw the English class for a time, rather than sacrifice the seminary. After this took place some of the old pupils returned, and, notwithstanding repeated attempts to crush it, supported as it was by men of capital and intelligence, it flourished in spite of all the underhand means used for its ruin, as the directors knew that during the life of Mahmoud the clergy dared not publicly seek to extinguish it.

The old sultan died, as is well known, last summer, and was hardly cold in his grave when the Greek patriarch, knowing that the character of the young sultan was such as offered no obstacle to the proceedings, issued his public anathema, and destroyed the college at once. Besides this college at Halki, there was another on a smaller scale at Fundoukli, about four

miles from Pera, but the teachers were all priests, or candidates for priest's orders, and their studies bore more reference to fasts, feasts, saints, relics, and miracles, than to any thing that was useful. There was also at Demetrii a large school for the purpose of teaching children to read Greek, and the elementary parts of arithmetic. If to these be added a few alphabet schools for Greek children, it will embrace all the places of instruction belonging to the ancient inhabitants of the capital in the most tolerant days of their bondage.

After the destruction of the Janisaries, the school under the protection of the French embassy, in the convent of St. Benoit at Galeta, was thrown open to any one who chose to attend, either as boarders, half boarders, or merely pupils; and a great many of the native Christians availed themselves of the opportunity. In the beginning of 1838 it was in such a flourishing state that Russia must needs interfere, but, not being able to manage it in the same way as if it had been a native college, she set all the professors by the ears by one means and another, and thus so effectually marred the usefulness of the school that towards the end of 1838 it was very little attended, most of the foreign professors having left it, along with the pupils, through annoyance at the endless animosity that seemed to dwell amongst them.

About three or four years ago, the Armenians formed a very large seminary at Haskoi, in which was taught English, French, Italian, Greek, Turkish, caligraphy, arithmetic, the elementary branches of mathematics, geography, and astronomy. The teachers were nearly all native Armenians, who had received their education

at Smyrna, and other places. In 1838 the school was attended by more than two hundred pupils, but it was shut up in the beginning of 1839, the cry of *proselytism* having been raised against it by the priests, thus causing the greater part of the pupils to be withdrawn. The Armenians in 1838 established another large school at Scutari, where the English language was expressly excluded, not from any hatred to that language, nor from any want of pupils for it, but to prevent the usual cry being raised against it. This school only existed for a short time, and then shared the fate of the others.

On the 1st of November, 1838, there was opened at Galeta, a new seminary, under the name of "the European University." It was an attempt of some Greeks to have a school free from priestcraft and sectarianism.. Printed prospectuses were issued in the English, French, and Greek languages, stating the different branches taught in it, and that its doors were alike open to all nations, sects, and religions, without distinction.

In this seminary there were eight professors, and, what was remarkable, one of them was a *Turk!* and another an Englishman; the other six were French, Italian, German, and British Greeks. This school opened with great eclat, and was attended by Catholics, Greeks, and Armenians; no Jews, nor Turks, making their appearance in it. Lessons were given in the modern and ancient Greek, Latin, Turkish, English, French, and Italian languages, geography, astronomy, caligraphy, book-keeping, arithmetic, mathematics, drawing, etc., and, in the course of four weeks, it attracted

upwards of forty pupils. It was too successful to be allowed to exist. The Armenian clergy raised the cry against it, of its having a design upon Christianity, because it proposed to admit all religious classes, without distinction, and the Catholic, as well as the Greek clergy proclaimed it to be a proselytizing institution, for converting to the Protestant faith. The consequence was, that more than two-thirds of the pupils were instantly withdrawn, and the responsible director, finding himself suddenly involved in difficulties which he could not meet, abandoned the enterprise, and fled to Athens; and, before two months had elapsed from the time of issuing the prospectus, the school had ceased to exist.

Besides these public seminaries there were, previous to the late fire, four British, two French, two Italian, and three Germans, who gave private lessons in their native languages. Their pupils were principally Armenians and Greeks; but the teachers could scarcely manage to gain a subsistence. Since the death of Mahmoud, and the destruction of the Frank suburbs, their occupation is almost gone, and, should the views of the sultan and sultana *validé* be carried out by the divan, there is no doubt but that private as well as public instruction will be altogether prohibited.

CHAPTER XXVI.

THE ARTS AND SCIENCES.

Scarcity of Science. — Art. — Encouragement of American Ship-builders. — Frank Engineers. — Steamers. — Armenian Engineers: — their Steamer. — Arsenal. — Topkhana. — Dolmabatchii. — Aeeb. — Machine for a Sugar Manufactory. — Steam Loom Weaving Proposal. — Hand Loom constructed. — Grinding Mills. — Steam Caique.

To say that no science whatever exists in Turkey, would probably be nearly as correct as to attempt to give a detailed account of it, for any glimmer that can be found is so faint as almost to be unseen. In astronomy there is nothing known, few of the Turks believing in the rotundity of the earth, and the Armenians admitting it more in contra-distinction to the Mussulman, than from knowing or believing the fact. In mathematics and mensuration, there are no general nor defined rules, consequently road-making, and laying out of streets, are followed at complete hap-hazard. Chemistry is known so far, that an Armenian in the neighbourhood of the capital manages to make gunpowder, but it is of no use except to fire salutes. Architecture is perfectly unknown, although houses are constructed, but they can rarely be called square or round, or any other regular form, being composed of angles, nooks, juttings, and crevices, without uniformity or design; having gaudily gilded, or elaborately carved embellishments, displaying not only an entire want of taste, but an ab-

surdity of arrangement perfectly astonishing. Painting, as a science, is totally unknown, for the veriest daub of a sign painter in England could produce better work than the best native workman in Constantinople, as any of their productions might safely be worshipped, without in any degree breaking the second commandment. Working in silver and gold is prevalent, to a certain extent, among the Armenians, who fashion things like unto crucifixes, Christs, Virgin Marys, etc., for the use of the devout, and rings, bracelets, etc., for the use of the vain; but which are only valuable for the materials used in them, and not for the workmanship. Of iron ore there is plenty in the country, but no one knows how to smelt or cast it, consequently their knowledge of iron only extends to the forging of a few implements of necessary use from bar iron, imported from Russia or England. In brass and copper working, the Armenians are rather farther advanced, and manufacture nearly all domestic implements from the latter metal.

Shortly after the battle of Navarino, the sultan became aware of the great utility of employing foreigners in the various handicrafts, and an American ship-builder who had left his country in disgust, chancing to anchor his yacht in the waters of the Golden Horn, Mahmoud employed him to build ships and steamers. This gentleman has now been gone some years, but his foreman, also a native of America, has built several fine vessels, most of which have fallen into the hands of Mehemet Ali; and the American ship-builder has been dismissed the service, at the request of the insolent, ignorant, and domineering Mussulman at the head of the arsenal, who is a

traitor to his country, and a creature under the nod of the Russian ambassador.

It was not in one particular alone that the late sultan endeavoured to ameliorate the state of the empire; his comprehensive mind at once perceived that Turkey was deficient in whatever was necessary to render her capable of defending herself. He, therefore, encouraged intelligent mechanics from Christendom, to repair to Constantinople. A sawing mill, worked by steam, and another for the rolling of copper, were established at the west end of the arsenal, under the direction of an Englishman. These mills have been in active use for several years; the first supplies all the wood necessary for the government buildings, and the second furnishes all the copper sheeting for the ships of the navy. There was also an engineering workshop, fitted up near the rolling mill, under the direction of a Scotchman, with several other workmen from Britain employed under him. On this department all the machinery of the steam boats, and other engines were repaired. Two large copper boilers were begun in the winter of 1838, and nearly finished in the spring of 1839, when the quantity of copper required for the outfit of the fleet reduced the supply for the workshop; and before the formation of the boilers could be again resumed, the indefatigable director was, by the usual system of underhand manœuvring, so annoyed and insulted, that he quitted the service a few days previous to the sailing of the fleet, and the engineering department of the arsenal being then under the control of a Mussulman, who hardly knew the difference between a

pistol and a piston, little progress was made, and they were not finished until the end of 1839; when, being put into the steamer, they were sunk along with the vessel, in the gulf of Ishmit by the stupid Turkish commander, who, contrary to advice, anchored his steamer where he was told the ground was unfit, consequently she dragged, struck, and sank, while he, to secure his head, ran away. Previous to 1838 the sultan was in possession of three steamers: one of these, with two engines of fifty-horse power each, was built by the American in the arsenal, the engines having been procured from England; the second, which had two engines, each of forty-five horse power, was purchased of the English, refitted with copper boilers, and wrecked in the end of 1839 as before noted. The third was bought of the French, and has two engines, each of fifty-horse power. These steamers are only used for the carrying of despatches, and for attending upon the fleet when cruising.

In the month of August, 1838, a large steamer, built by the Americans, was launched at the arsenal, and was intended for the late sultan's sole use, although he did not live to sail in it. A few days before this steamer was launched, a brig arrived from Glasgow, bringing two engines with boilers, etc., each of sixty-horse power, intended for the sultan's yacht, and also two engines with boilers, etc., each of seventy-horse power, intended for a steam man of war about to be laid down. This brig brought with it six mechanics for the proper fixing of the engines, and other work in the arsenal; consequently the yacht in a very few months was ready for sea. The first Turkish steam

man of war was laid down in the month of August, 1838, and launched in the autumn of 1839. The late sultan, shortly before his death, had ordered a steam frigate to be commenced, the engines of which he intended to procure from Glasgow; but these operations, as well as all art and science in the arsenal, have been smothered by the accession of the present monarch to the throne, and, ere long, unless some other change should occur, there will not be a Frank employed in any of the various workshops.

In noticing the state of the arts in Constantinople, the following anecdote must not be overlooked. Previous to the employment of Franks, the Armenians had always been the ship builders and mechanics of the sultan, and accordingly were exceedingly jealous of the new workmen, and exerted themselves to imitate every improvement which they introduced. When the first government steamer was seen ploughing the waters of the Golden Horn, they were sadly discomfited for some time, until one of them, who examined the engine narrowly, went to the proper quarter, and requested to be employed to make a steamer for the sultan. The request was acceded to, and in due time a steamer was completed. It was a remarkably close imitation, in appearance, of the original, but the resemblance was only in appearance. On the day appointed, the sultan attended on shore to witness the trial. The steam was put on, and away it dashed through the waters of the Golden Horn, with a select party of Armenians on board; but, unfortunately, the Armenians were somewhat like the maker of the wooden leg of Mynheer Van Woedenbloeck, for, although they had made the

engine, they could not stop it, and the vessel ran ashore with so much violence as to be completely destroyed. The unfortunate Christians got safely to land, but the projector and proprietor committed suicide the same evening, and since then there have been no more native attempts at engineering.

Besides the workshops in the arsenal, there is a foundry for brass cannon at Topkhana, where they are bored by means of animal power, a long and tedious process. However, the late sultan some years ago ordered a workshop to be erected for boring them by steam. The edifice is now completed, under the superintendence of an English architect, who has made it one of the best looking buildings in Turkey. The engine and machinery were brought from London, and after being at work for six months, broke down. Since then little has been done in forwarding the works, the authorities at present in office being too much engaged in intrigue to care for such establishments. Besides the English architect, an English engineer, a blacksmith, and bricklayer, are employed here.

At Dolmabatchii, about a mile distant from Topkhana, there is an establishment for turning and boring musket barrels, which formerly was done by animal power; but a very elegant building is now completed, containing a steam engine which drives six turning and twelve boring machines for this purpose, and is calculated to turn out three hundred musket barrels per day. This establishment is under the charge of a Scotch engineer.

At Aeeb, opposite the arsenal, there is an establishment for spinning ropes, but as it is under the ex-

clusive management of Turks the work is very slowly and badly performed. These are all the actual establishments for art in the country, excepting a workshop at Therapia, belonging to the Austrian Steam Navigation Company, but before Mahmoud's death there were various new projects in contemplation.

Early in 1838 a steam engine, with machinery for the manufacture of sugar from beet-root, was ordered from London for the Turkish government, and it arrived with an engineer to erect it, in the month of August. The engine and machinery were put into the Custom-house at Stamboul, where, after being nearly destroyed with rust, they have been warehoused at the Barrutchana; and one of the boilers having been used for powder making, it is not unlikely the engine may be torn to pieces from time to time, as a bar of iron or spur wheel may be wanted, while the engineer, a hard-working mechanic, who had in his possession a stamped contract, signed by the proper Turkish authorities in London, has, after waiting more than a year, been obliged to return without being allowed to erect it, and would have been deprived of his salary had it not been for the vigorous interference of the British consul. Shortly after the arrival of the last mentioned engineer, there came to Constantinople, by desire of the Turkish government, and with a regular contract, an English iron smelter and founder; but it was nearly a year before he could get his work begun, or any part of his pay. An iron foundry has, however, been established at Prosta, about four days' journey to the north-east of the capital; and the Englishman states that he has found and smelted some of the finest

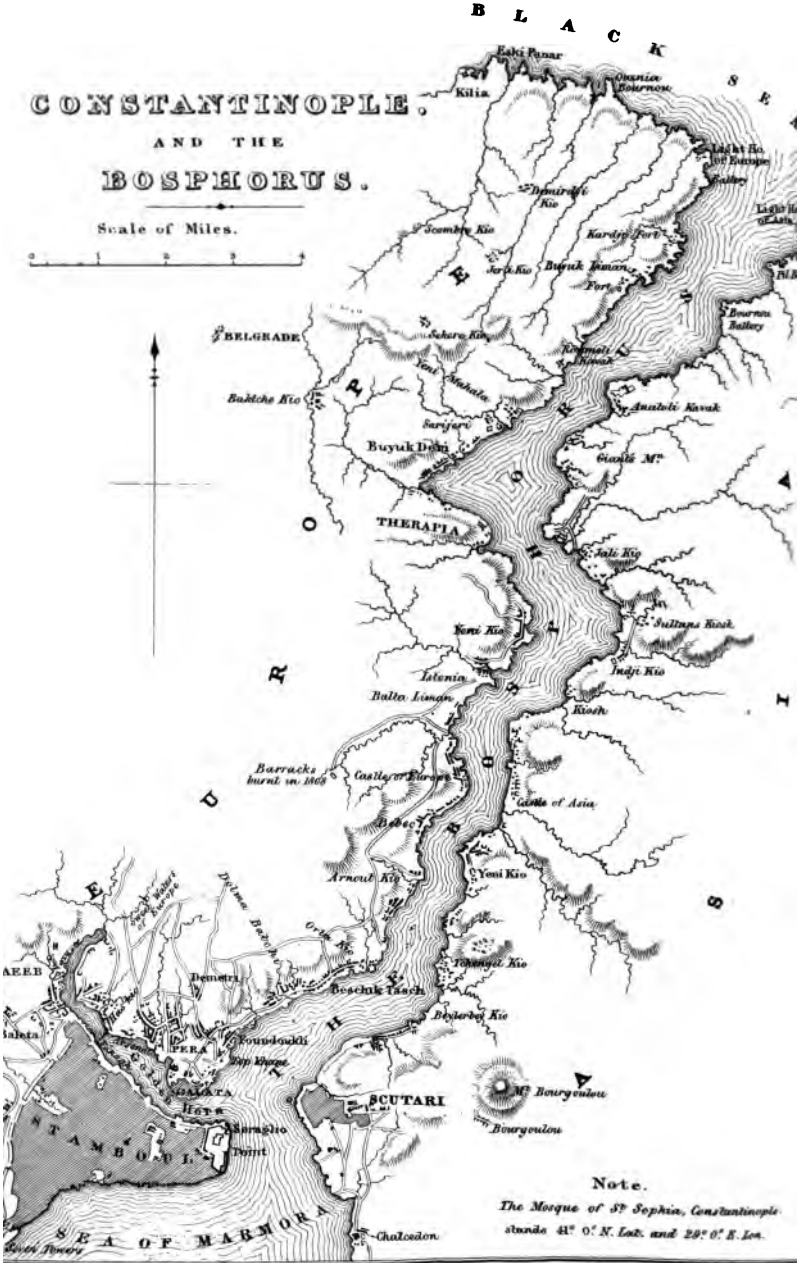
iron ore that he ever worked, and that Turkey, if well managed, could export instead of importing iron. The Turks are, however, like babies; they do not know what is good for them, and the chances are that this man's endeavours will be rewarded by insult and annoyance.

In July, 1838, the sultan was desirous of forming a steam-loom weaving establishment, and also another for weaving sail cloth by hand. An English engineer, who had been some years in Egypt and Syria under Mehemet Ali, was employed, and accepted a promise that he should be paid a stipulated salary on producing the first *peake* of cloth (three-quarters of a yard). He received, as usual, a small sum of money to purchase a dress, and a hand loom having been made, a piece of cloth was produced. Two months elapsed, and the workman applied for his pay; but after waiting some time, was told that the bey had no farther use for his services, and as he had no contract to produce, he has never been able to get one farthing of his salary. The hand loom remains in a large empty room at the rope work of Aeeb, but the noise of the shuttle never disturbs its neighbourhood.

The tedious and imperfect system of grinding wheat by animal power, attracted the attention of the sultan during the latter years of his life, and under the direction of an Italian engineer an establishment was commenced for the purpose of grinding by steam. As soon, however, as the eye of the sovereign had ceased to watch it, the superintending pasha threw obstacles in the way, and it has never been completed. The engineer, who came out with the machinery for the

purpose of manufacturing sugar, and who was not allowed to begin his labours, observing the rude and cumbersome grinding mills, made a little working model of an engine, etc. It was completed in the month of May last year, and erected in the government workshop at Topkhana, where it was visited by the late seraskier, and late capitan pasha, who promised to represent it to the sultan. Whether they fulfilled their promise or not, is now of little consequence. The present sultan has visited it, and seen it working; but after appearing as amused with it as a child with a new rocking-horse, nothing more has been done.

In 1838 the managing engineer at Dolmabatchii began a small steamer of the size of the sultan's private caique, as also a boiler and engine of four-horse power. The boat and boiler were finished, and the engine nearly so, when he was discharged at the beginning of 1839. Since this time, no advance has been made in it, and it bids fair to share the fate of all the previous experiments in that blind and bigotted land.



Pub.d by R. Tyas, 8, Paternoster Row, July 6, 1840.

CHAPTER XXVII.

THE BOSPHORUS.

Its Length — Width — Currents — Scenery. — Sunday Morning Scene. — Voyage, Arnoutkio. — Pedestrian Excursion. — Jew. — Turkish Official. — Greek Prisoner. — Dolmabatchii. — Besicktash. — Sultan's Caique. — Castles of Europe and Asia. — Therapia — Storm. — Buyukderé. — The Black Sea. — Return by the Mountains. — Combat with Dogs. — Scander's Tower. — Scutari.

The Bosphorus is a stream of water which connects the Black Sea and the Sea of Marmora. It cannot be called a canal, for it was not formed by art, nor can it be called a river, because its existence has been caused not by the usual course, but by a convulsion of nature. The Bosphorus, from Roumelia Fanaar, or lighthouse of Europe at its northern extremity, where it receives the Black Sea, to Seraglio Point, where it discharges its waters into the Sea of Marmora, measures nineteen miles along shore; but a steamer, by keeping the centre of the stream, may be able to shorten its course at least half a mile. At the extremity nearest to the Black Sea, the Bosphorus is widest; and from the lighthouse of Europe to that of Asia, measures two miles and a quarter; but, as will be seen from the map on the opposite page, it gradually narrows until arrival at the bay of Buyukderé, where it is as broad as at the lighthouses. From the bay of Buyukderé, to the castles of Europe and Asia, the stream continues to narrow, and at the castles is not more than nine hundred yards broad; here, however, it gradually widens, until at

Galeta, Topkhana, and the Seraglio Point, it is more than double that width.

Lord Byron calls the Bosphorus "the Ocean Stream," and this is certainly the most correct definition that can be applied to it, as there is no doubt it was formed by the bursting forth of the Black Sea, and is still sustained by it. When a north wind blows, the current in the Bosphorus is so strong that a steamer has difficulty in stemming it, while a ship's boat, with four oars, cannot do so. When there is little wind, the current is moderate; when a south wind blows it is counteracted; while a west or an east wind throws it into innumerable eddies and currents, the bearings of which are all well known to the caiquejee, who takes advantage of them for the purpose of carrying forward his buoyant little boat.

To describe the Bosphorus, it is necessary to have sailed often upon its bosom, and travelled along its shores, for its beauties are of such a varied and magnificent kind that they might form ample materials for a large book. The scenery of the Clyde was always my favourite, and when I afterwards saw that of the Tay, the Thames, and the Foyle, as well as many other rivers of Scotland, England, and Ireland, I believed that Clutha had no rivals. More latterly still I saw the Elbe, the Scheldt, the Saone, the Rhine, and the Rhone, but I found that none of them possessed equal beauties with the Clyde. At a later period I visited the bay of Naples, and there I found the Clyde had a rival in her most beautiful part; but still it is only one scene that can be admired in the bay of Naples, and there are many on the Clyde. At last I saw the Bosphorus; and I admitted at once that it was more picturesque than the river of

Ossian; an admission I never since have seen occasion to retract.

For several months I resided in a house where the window of my room commanded a view of part of the Bosphorus, as well as its junction with the Sea of Marmora, and I had many opportunities of studying its beauties at this point, while my many voyages on its bosom, and my frequent rides and walks along its shores, make me familiar with the other parts of it. The finest morning scene that I ever recollect seeing in my life was during my residence in Galeta. It was Sunday morning—the sunrise gun of the English frigate made the casemented walls of my dormitory shake and rattle—I rolled from my Turkish mat upon the floor, and the next moment was on my feet. The rain of the former day had ceased. The clean-washed, red-tiled houses of Galeta and Topkhana lay below my window, in a great measure covered with clothes hung out to dry on the wooden skeleton which is seen on the top of almost every house in the East. Immediately under me was one of the doors of an Armenian church, and, as usual during divine service, was surrounded by beggars, who, on Sundays and feast or fast days, receive a pompous distribution of alms from their more rich brethren, who make a parade of charity on entering and leaving their places of worship; but the almsgiving is, in truth, little more than pomp, as the amount given to each, is but one para, or the fourth part of a British farthing; so that a wealthy Armenian may be seen dropping money into the hands or caps of the poor, and easing his conscience, at the rate of sixteen a penny. To the left, I could see the gilded domes

and whitened minarets of the mosque of Sultan Mahmoud at Topkhana, while farther to the right was the more humble one of Galeta, and near to it the wooden frame of the new custom-house, raising itself like the newly exhumed skeleton of some mighty building of ancient Greece. The Bosphorus was calm as the surface of an unruffled lake. The clouds above left some part of its face as dark as night, interspersed with other portions clear and glistening like glass. Its bosom was covered with innumerable little caiques, glittering and shooting along in every direction, more like the playthings of a tiny theatre than the real utilities of life. The black hull of the steamer from Trebizond, which had arrived during the night, lay calmly at anchor in the bay of the Golden Horn, with the gaudy imperial flag displayed over her stern. The various shipping in the port had their sails unloosened, that they might be dried from the previous rain. A Greek wine vessel was trying, with the assistance of the eddy, to drop into the Sea of Marmora, while the larger form of an English barque, with all her sails set, might be seen striving to catch every breath of wind, and proceed up the Bosphorus.

In the Bosphorus itself, the tall and stately English frigate, the Tyne, shone boldly forth in the contrast of her black masts and spars on the surrounding calm sea, while one or two merchant vessels of various nations, interspersed at anchor between the European and Asiatic shore, served to show the superior beauty of her build, and grandeur of form, to due advantage. The buildings on the Asiatic side of the Ocean Stream, were clearly seen from the Yellow Serai of the Padisha—

palaces, mosques, and hovels, until the eye rested on the long white barracks of Scutari, which were finely relieved by the deep, dark, sombre mass of cypress trees forming the large burial ground of Constantinople, while at the very southern point, where the Bosphorus seems to join Asia to Europe, the Prince's Islands, with their glittering buildings, appeared to sweep round and encompass the Seraglio, at the point forming the tongue of land on which Stamboul is built. Here the eye lost the water, and could only follow its course by observing the tops of the buildings along its shore. Directly in front of me, and towering over the palaces and hovels, were the Borgolo and other mountains, while far in the back ground stood hoar Olympus, frowning in his melancholy grandeur, as his head rose high above the clouds encircling his base.

The first voyage I made on the Bosphorus was to Arnoutkio. I forget where the wind was from, but on embarking at Topkhana, the caiquejee pushed out at once for the Asiatic side, and when we had coasted it as far as Tchengelkis, he pulled again for the European shore. I asked him several times what made him increase the length of his voyage, by thus crossing the channel; he replied that when the water did so that it was good to do so likewise, but he did not seem to understand any thing more about it. When the caique was opposite to Topkhana, and near the Asiatic side, the appearance around was that of a vast circular lake, studded round and round with mosques and palaces. Northward, were the buildings on each side of the stream as far as they could be seen, and where they seemed to blend together. South, lay the village of Scutari, stretching

out into the water, completely covering Seraglio point; and thus causing it to appear as joined to it. While Topkhana and Galeta filled up the remainder of the circle, and appeared joined to Stamboul. Passing along, I had a distant view of Topkhana mosque, the artillery ground, and cannon foundry; these relieved in the background by a dark mass of cypress; farther on, the new gun manufactory of Dolmabatchii, surrounded by a few miserable huts, while the next objects were a series of at least a dozen palaces belonging to the sultan, built without any design, painted and gilded without any taste; but, withal, rather too good mansions for debauched savages and their slaves. On arriving at Arnoutkio, I found it to be a most agreeably situated little village, having a gayer and more cheerful appearance than any thing I had witnessed in Turkey; but the reason I soon learned; all the inhabitants are Greeks or Franks, and civilization, consequently, is there.

After finishing my business, and smoking a pipe with my caiquejee, I got into the boat, and we were soon pulled to the centre of the stream; here the caiquejee let go his oars, and taking a bit of cheese and a piece of bread out of his girdle, drew a long knife and commenced his repast, which he sweetened by copious draughts from a large pitcher of water, which was carefully covered from the sun. The caique now glided along swiftly, yet steadily, and once or twice when about to broach, it was brought round by a slight touch of the oars. As we continued our course, we left the centre of the stream, and crept closer to the Asiatic side, until approaching the point at Scutari, when my caiquejee, having finished his repast, bent to his oars

and pulled me to the point of Galeta, where I got out, and paid him seven and a half piastres, or one shilling and sixpence for about ten miles distance, in doing which he was occupied three hours, although nearly the half of it he enjoyed himself with his pipe at Arnoutkio.

On various occasions, along with parties of friends, did I ride along the European shore of the Bosphorus, and I never heard but one opinion of the objects surrounding us, and starting up at every headland, as unexpected as welcome; the universal remarks, on all occasions, were those of unqualified approbation.

One beautiful day in the month of January, I called upon a friend in Pera, and proposed a pedestrian excursion to the shores of the Black Sea. He agreed at once, but having some business to transact at Galeta we proceeded there first: his business was soon finished, and at ten, A.M., we started on our journey. From the Topkhana gate of Galeta there is a long line of street, which, formed of palaces, mosques, hovels, mausoleums, churchyards, and ruins, reaches as far as Therapia, with but slight intermission of building; and along this street, or apology for a street, we intended to proceed. As we entered Topkhana, the first thing that struck our attention was a Turk beating a Jew. The old Turk was in a terrible passion, and the Jew was standing perfectly resignedly receiving the blows; beside him was his bundle of calicoes and other wares, while the rod which was employed was his own measure. Several Turks and other people were standing looking on, as if it was a mere matter of course. I inquired of a Turk what it was about: he answered me that he did not

know, that I might see the man was a Jew, and no doubt deserved it. After the old Turk had worn out his strength he sat down on the ground, and holding out the measuring rod informed his auditors that he was in the act of purchasing some calico from the *youdi*, when he caught him measuring it with a false measure, and he of course took it from him, and applied it to the purpose for which we had seen it used. I took the rod from the Turk, and placing it alongside of my walking stick, on which there was a scale of Turkish and English *peakes* and yards, found that it wanted a full inch and a half of the proper length, an announcement on my part which procured for the Jew an additional beating from another Mussulman. Leaving these worthies to arrange matters as they best could we continued our walk, and on arrival at the market, beside the fountain of Topkhana, saw ride into the crowd a Turkish official on horseback, surrounded by several attendants also on horseback and others on foot, all of them armed. The various stalls of the melon, cucumber, and other vegetable and fruit dealers, were inspected. At last I saw a pile of vegetables occupy more than usual attention; one of the armed men on foot looked from the stall to the official; he nodded his head, and the next instant all that was on the stall was thrown down. The horses of the mounted part of the cortège trampled it under foot, and in two minutes melons, cabbages, grapes, figs, etc., were all bruised into one mass, but where the unfortunate proprietor was no one could tell, as he had made himself scarce the moment his stall was examined. This destruction of the vegetables was

conducted in the most systematic manner, not one man engaged in it moving a muscle of his face either in surprise or amusement; and after it was satisfactorily finished they rode towards Galeta. On inquiry I was told that the official was the inspector of markets, and he had discovered something wrong in the man's stock, or he would not have destroyed it. We now passed the police office, and quickly met four soldiers hauling along in a cruel manner a poor, half clad, and dirty looking Albanian. Where they had got him, or what he had been doing, I know not; but my friend meditated the rescue, as he said it would be only half a job to knock down the whole four. I agreed with him in the opinion, but pointing out the two *kaluks* in front of the police office a few yards off, reminded him that there were at least four hundred such apologies for soldiers within call.

As we passed Dolmabatchii manufactory, we stood for a little to admire the scene. As far as the eye could reach, the Asiatic side of the Bosphorus seemed covered with palaces, while the European side seemed formed of one long pile of gilded and painted buildings. In front of the palace of Dolmabatchii, were about two thousand of the Turkish imperial guard, defiling in long lines, and forming into columns; the blue coat and red cap making rather a fine contrast to the light painted palace behind their back, and the green grass in front of them. On the bosom of the water lay four or five small Turkish, and one small Russian man of war at anchor; while ships of various nations, with all sails set, were skimming along its surface. We continued our walk behind the palaces, and at every opening we came to, met

some new beauty in the scene. After passing the palaces, we had again an open view of the water, as the road runs for some time in front of the houses, even through the village of Arnoutkio, where, entering a café, we smoked a pipe, and then continued our walk. On arriving at Babec, we were so much interested with the scene that we hired a caiquejee to pull us through between the castles, and while doing so, we saw approaching at great speed an immense caique; our caiquejee immediately said, "*Bu padisha,*" and prepared to give him a wide berth. When the caique approached, I saw Mahmoud distinctly, and his features bore evident traces of dissipation; but whether he was under any intoxicating influence at the moment, I could not tell, as he sat motionless in body and feature, with his eye gazing, as if staring at vacuity. At the stem and stern were officers dressed in the fez and surtout, while the caique was pulled by sixteen men, dressed in the fez and white muslin robes, peculiar to the caiquejees. The caique was not one of the largest state caiques, but it was of the same form; the largest being pulled by thirty-two oars.

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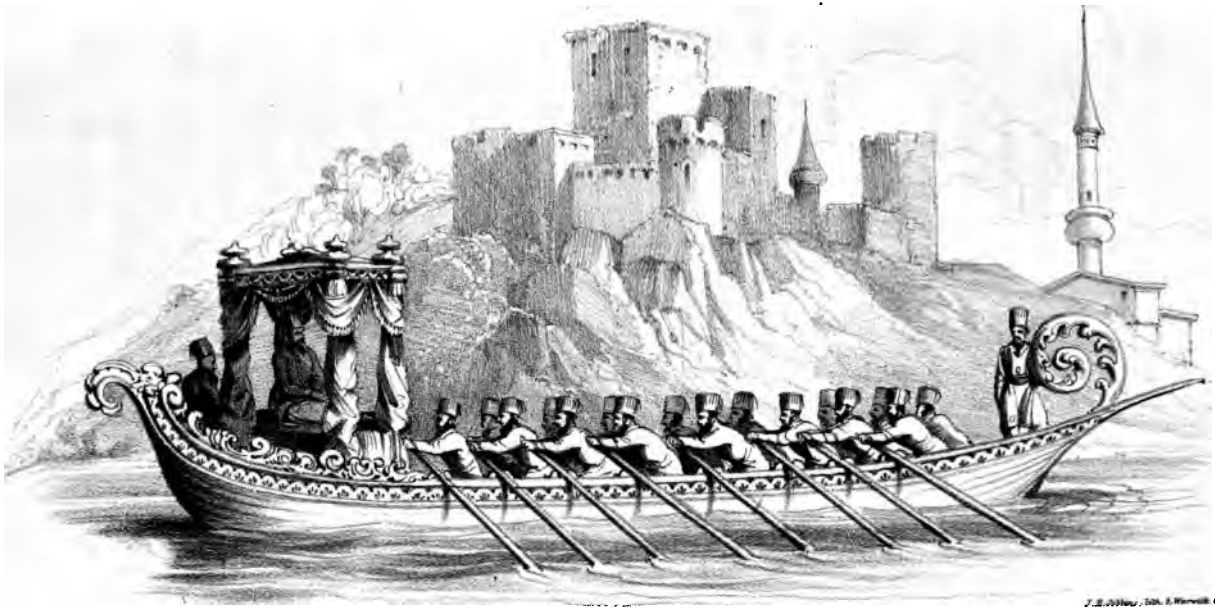

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J. R. Jobbins, lith. 8, Warwick Court.

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as far as Buyukderé, and remain there all night, so, after partaking of some refreshment at Therapia, we again resumed our walk. The day had been a beautiful one, and as it still wanted an hour of sunset, we confidently anticipated reaching Buyukderé before it became dark. As we, however, had turned our backs upon the village, and doubled a point of land from which we could distinctly see the opening of the Euxine, there came on one of those sudden squalls for which it is so celebrated, and in one moment we found ourselves so beset with wind, fog, hail, and rain, that we were glad to turn our back to the north, and again seek shelter in the village.

On arising in the morning the storm was gone, but the ground was covered several inches deep with snow. After breakfast we resumed our journey, and found the road at some places close upon the shore, along the bottom of a huge rock; at others, winding its tortuous length up the side and over the brow of a hill. At last Buyukderé was passed; we sought a hill commanding a good view of the Black Sea, and, having succeeded, sat down on the frozen snow, to have a long look at the spot which possesses such a fearful interest to England at the present moment. There was the sea on which the flag that had braved the battle and the breeze for a thousand years had been insulted with impunity; stretching far, far beyond the eye of the keenest, stood the frosty Caucasus, and I almost fancied that I could see them, in their grandeur, covered with Circassians hunting the Muscovite. Below my feet, the channel was dotted with caiques, while, farther in the distance, were a number of English, Austrian,

and other merchantmen, making for the Bosphorus. As I was thus engaged, I observed in the far distance, first, something like a small cloud, which soon swelled into a long wreath of smoke; on it came, revealing the hull and funnel of a steamer, and, passing all the merchantmen, was soon ploughing the Bosphorus. Reader, it was "The Nicolas" Russian steamer, and I thought it no bad emblem of Russian diplomacy; for, as sure as the Muscovite steamer passed the English and other merchantmen in the Black Sea, equally sure the Russian emperor is overreaching the English and other cabinets; and, as sure as the steamer anchored in Constantinople that day before the merchantmen, so sure will the Muscovite occupy Stamboul, before England, with her slow foreign policy, is able to prevent her.

There are some situations eminently calculated for contemplation on the past, and calculation regarding the future; and where the mind can give itself entirely up to the thoughts called forth by the scene. The day was cold, but the cold was unheeded: no land lay between us and the country of Mithridates, where two thousand years ago all was civilization and splendour. Mithridates was gone; his empire was broken; and hundreds of other empires had since then risen and fallen around where we stood, and the countries that then boasted of brave and skilful warriors could now only vaunt of effeminate slaves. Where were the Thracians; the Macedonians; alas!—their names did not now exist; but Greece was still there, although so changed and wasted, having become the lair of the barbarian, in place of remaining the centre of civilization. Whilst musing over these things, a circumstance occur-

red which suggested another and a very different train of thoughts. Underneath where we were seated, and close upon the shore of the Bosphorus were some stake nets, and I observed a man push off to them in a strange long black-looking boat. On observing it attentively, I recognised it as one of the rude canoes which are sometimes to be seen at the fishing stations of Babec, and other places along the shores of the channel, formed of one tree, hollowed out, and rounded off at both ends. This instantly reminded me of the ninth century, when the Scythians, and other barbarians on the west shores of the Euxine, came down the Bosphorus in vast multitudes, with like canoes, to attack Constantinople. They were then defeated, but they continued their attacks for nearly a hundred years. Almost a thousand years have passed away since the Muscovite first meditated the capture of Constantinople, and, though often defeated, the idea has never been abandoned. Empires and dynasties have risen and fallen; rude canoes have given way to more useful vessels, and the Muscovite now ploughs the Bosphorus in a powerful steamer; but the national idea remains unchanged; ruler after ruler has wielded the destinies of Russia; but all have had the same leading design,— to occupy Constantinople, and in almost every reign a step nearer the goal has been attained.

When we had sufficiently discussed these mighty national matters, we turned to others of a more personal nature and consulted how we should return; both of us had a good knowledge of the bearing of Constantinople from where we stood, and knew that if we could catch a glimpse of the sun occasionally, we were able

out into the water, completely covering Seraglio point; and thus causing it to appear as joined to it. While Topkhana and Galeta filled up the remainder of the circle, and appeared joined to Stamboul. Passing along, I had a distant view of Topkhana mosque, the artillery ground, and cannon foundry; these relieved in the background by a dark mass of cypress; farther on, the new gun manufactory of Dolmabatchii, surrounded by a few miserable huts, while the next objects were a series of at least a dozen palaces belonging to the sultan, built without any design, painted and gilded without any taste; but, withal, rather too good mansions for debauched savages and their slaves. On arriving at Arnoutkio, I found it to be a most agreeably situated little village, having a gayer and more cheerful appearance than any thing I had witnessed in Turkey; but the reason I soon learned; all the inhabitants are Greeks or Franks, and civilization, consequently, is there.

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and placed them open in our waistcoat pockets, that in order, if we were fastened upon, they might be ready. When the dogs saw us stoop for stones, they sheered off a few yards, and all three drew close together. As the stone was thrown they watched it, and kept out of its way, but when it fell they would catch and worry at it. I dare say in this way we had thrown each twenty stones without one of them taking effect, and we began to get heartily tired. Hostilities were now suspended on our part, while our opponents, who by this time were quite hoarse, ceased their barking, and stood looking at us with their long red tongues hanging out of their mouths. After a short time, seeing them thus quietly disposed, we wished them good evening, glad to get away, even if they claimed the honour of having kept the field of battle, but they were unwilling to part with us, and the moment we stirred they took up a menacing position before and behind, thus completely stopping our walk. "This won't do," said my friend, "we must find some method to quiet these gentlemen, and that quickly too, or else the sun will be down, and we are certain to be worried." I agreed that to get rid of them was certainly most desirable; but what was to be done, neither with stone nor stick had we been able to touch them. My friend however hit upon a new idea, for, with his back turned to mine, he called on me again to throw stones while he did the same. This brought, as before, the three dogs together. "Now," he continued, "you are not so strong as I am; throw little stones at the dogs, two or three at a time, and when they are engaged in watching them I will try what I can do with a large one." I accordingly

threw several times small stones, with which they seemed to be marvellously satisfied, and worried at them, so as to show how any thing living would be treated, if once near their jaws. As they, however, were engaged with the small stones that I peppered at them, my friend with all his force struck one of them on the skull with a large piece of whinstone; it gave a most terrific howl, in which it was joined by its two companions, and off the whole three ran as fast as they could, in the opposite direction from the ruins, howling like wolves. We now pursued our way rejoicing, but had not passed all the ruins, when hearing barking behind us, we turned round, and saw our three old acquaintances approaching at a rapid pace; we were now in a better position, and besides we had found out the method of fighting the animals; so, placing our backs to the wall, as soon as they came near enough, I threw with great rapidity my small stones, while my friend, with more leisure, and taking aim, launched at them larger ones. This was a game they did not seem to understand, for they were hit several times, which, however, had only the effect of forcing forth an occasional growl: at last my friend, holding out for my inspection a piece of sharp-edged and newly broken white marble, said, "There's a beauty;" and the next moment, launching it forth with all his strength, it struck one of the dogs on the side of the skull, and he rolled over in a moment. The other two set up a whining howl, and began to smell around him, while we took the liberty of walking off. We had not however proceeded above a mile farther, and were congratulating ourselves on our escape, when hearing a noise behind, we turned round, and beheld two of the

three again coming after us at full speed; we felt, however, confident of success, and choosing a position, with our back to a *jet d'eau*, commenced the old plan of battle. Both of the dogs were struck several times, but the stones did not seem to have much effect. At last one of them got rather a severe blow on the skull, which caused him to howl and run away, in both of which he was joined by his companion, and we saw no more of them. On inquiry afterwards, I was told that the dogs we had been attacked by were the Macedonian dog; a very powerful animal, frequently trained by the shepherds in the mountains, and, when tamed, of a remarkably inoffensive and affectionate nature, but, when wild and hungry, exceedingly furious; and that, if we had not been provided with sticks, we would have been torn down and worried.

In about half an hour after our last rencounter, the minarets of Stamboul were descried, and as the *mesir* was calling the pious to prayers at sundown, we entered Pera, having been on our feet without any sort of refreshment, and walking in snow or *slush*, for seven hours.

Nearly opposite to Topkhana, a few hundred yards from the Asiatic side of the Bosphorus, upon an insulated rock, stands a tower or rather steeple, called by the Turks Kis Koulasi, by the Franks the Maiden's Tower, and by the Greeks, Leander's Tower. It is a small, square, castellated building, said to have been erected by the emperor Manuel II., about the beginning of the fifteenth century, and formed part of the chain of obstructions thrown across the Bosphorus, to protect Constantinople from the attacks of the Turks, and other

barbarians. There are many legends connected with this tower, current at the present day in Constantinople. The Turks call it Kis Koulasi, which signifies the Tower of the Maiden, because they say that during the reign of Selim the Second, a *resul*, or inspired diviner, prophesied that his favourite daughter would be slain on the eve of her attaining the age of fourteen. The sultan on hearing of this prophecy, shut up the dervish in the prison of the Seven Towers, and intimated to him that the fulfilment of the prophecy would cause him to be considered by him a really inspired messenger from heaven, but its non-fulfilment would cost him his head; and, in order to secure his daughter a place of safety until the fatal period should have been passed, he sent her to this tower, where the only communication she was allowed to hold with the world, was confined to drawing up a basket of provisions each day, from one of the boats which kept watch underneath; and on the day preceding that on which she would have attained her fourteenth year, a scorpion having found its way into the basket, concealed amongst some fruit or flowers, stung her, and caused her instant death; whereupon the *resul* was liberated, and promoted to the office of chief Mufti.

The Greeks call it Leander's Tower, on account of its being, as they say, the place where Leander lost his life, in swimming to see his mistress; neither stories are however entitled to the slightest credence, but exist only in the traditions related by the wandering improvisatore.

The Asiatic side of the Bosphorus, contains several villages and palaces. The principal village is Scutari,

an irregular cluster of hovels rising upon the side of a hill, the streets of which are, if possible, worse than those of Stamboul and Galeta. It is a great depot of vegetables and fruit, brought from the interior, and sold to merchants, who resort there from Constantinople; and I have seen a pile of onions alone, heaped up in the market-place, at least thirty feet high. The price of provisions of all sorts is regulated here, as at Constantinople, by firman, but they are always considerably cheaper than on the European side. I recollect that on one occasion when I visited Scutari, I found grapes were sold at twenty-four *paras* the *oke*, when the price at Constantinople on the same day was thirty-two *paras*. Four *paras* are equal to a British farthing, and an *oke* is rather more than two pounds and a half English weight.

The inhabitants of Scutari and the other villages on the Asiatic side of the Bosphorus appear to be a poorer and more miserable class than their brethren on the other side, and the European dress is rarely seen there. Large vessels, called *bazaar caiques*, ply at stated periods every day between the villages on this side of the Bosphorus to Galeta and Stamboul. They usually leave the Asiatic side during the first four hours of the morning, and return during the latter four hours of the evening. Some of these caiques carry as many as eighty or a hundred passengers, and are propelled by long oars or sweeps, at the rate of about three miles an hour, the fares varying from one to three piastres for each passenger, according to the distance they may be going. It is a curious sight to see one of these large open boats

sweeping out of the Golden Horn. In front are the rowers, each pulling a single oar, standing on their feet and jumping on the deck as they feather their sweep; then dropping down into the hold as they draw it towards them, giving to it the full impetus of the weight of their body. Immediately in front of them is usually a cluster of white and green turbans, with occasionally a red fez; nearer the stern may be seen a mass of female heads, wrapped up in yellowish white cotton veils; then a confused gathering of black kalpaks, and beyond them a group of clear white muslin veils, these being the head dresses of the Moslem, female Moslem, Armenian, and Armenian female passengers, carefully separated; while the stern is diversified by a variegated assemblage of Greek, Jewish, and Frank head dresses.

Scutari, and the other villages on the Asiatic side of the Bosphorus, in fine weather, are places of great resort on Sundays and holidays, for the Christian inhabitants, while the portions of the burial grounds near the principal thoroughfares are, on these occasions, crowded with Turks, who come to smoke their pipes, and look at the vagaries of the light-hearted and always active Greek.

The first visit that I made to the Asiatic side was in the month of August, 1838. The day was remarkably fine, and for a couple of hours I had been admiring the beauties of the ocean stream from the quarter-deck of the Turkish 74 gun frigate, Victorious. Dinner was announced, and, according to the most approved science of Turkish etiquette, despatched as quick as it could be swallowed. Sometimes a glass of good wine may be

got even on board a Turkish ship, and we had a glass of excellent Tenedos, while the repast was wound up with a cup of coffee, and a pipe. After dinner, it was proposed to visit the villages that looked so charming, and the boat's crew allotted to the English officer having been *piped*, the officer, his dragoman, and myself, got into the boat; eight good rowers bent to their oars, and in less than ten minutes we stood in Asia. Along the low wooden *quais* were fastened great quantities of little caiques, and a few large ones; some of these were loading fruit, vegetables, and other produce; while others were evidently waiting the return of their *fares*. On the *quais* themselves, and stretching up a wide dirty street, we found all bustle and business, buying and selling, wrangling and quarrelling, after the most approved fashion; while grapes, melons, apples, figs, raisins, filberts, walnuts, cabbages, etc., etc., lay on the ground, in far greater profusion than even in Covent Garden. The buyers and sellers were all dressed in coarse ragged looking clothing; and, if not poor, had at least the appearance of being so. On getting out of this crowd, we began to ascend a hill by a narrow street, the houses of which jutted out so that it was necessary to walk in the centre of the path, or have your head coming into disagreeable contact with them. On reaching the top of this hill, which had houses built upon it all the way up, we had a fine view of Stamboul, Galeta, and Pera, as well as the European side of the Bosphorus for some miles. From this, we bent our steps farther east, and came to a small café, which having entered, we found that it led into a large and beautiful garden, filled with Turks, Armenians, etc., etc. The company

for the greater part were sitting upon mats; some of them on the ground; and a few on little settees. When we made our appearance, the caféjee procured from the house three European chairs, and having received his instructions, brought pipes and coffee: these were followed by grapes, figs, bread and water, and we made a most sumptuous repast, literally sitting under a vine and fig-tree, of which, as well as jessamine, there were many in the garden. The Turkish part of the company were sitting, each man alone, and in silence. The Armenians in groups, conversing but little, and that little scarcely audible; while the Greeks as usual were chattering away like so many parrots, each nearly drowning his neighbour's voice with his own; for be it known that, in a Greek group, the major part of the company all speak at once. The garden in which we were, was on the brow of a hill, with a view towards the east, of a broad and richly covered undulating plain, sweeping round the gulf of Ismit, and extending back as far as the eye could reach; while in the centre of the bay, and apparently about six miles distant from where we sat, lay the cluster of the Prince's Islands. After waiting here for some time, we left it, and walked about the town and burial grounds, but found little symptoms of life; indeed, we met very few people from the time we left the café until arrival at the market, which was as bustling as ever, and having summoned the boatmen from a café where they were enjoying their pipes, we were in Europe again in twelve minutes from the time we quitted Asia.

I chanced only once to be on the Asiatic side of the Bosphorus on a Sunday. It was a fine afternoon, in the

month of September, and a friend having proposed to cross the channel, and see the crowds gathered from all quarters to look and be looked at, we hired a caique for five piastres, or one shilling, and in about twenty minutes were landed near the great cemetery. Several large roads run from the coast through this burial ground, and along one of these we bent our steps. For some time we walked in solitude, until, having passed several cross roads, the path became more lively, being sprinkled with arabas and wagons, filled with women, and numbers of men, on horseback and on foot. These appeared all hastening towards one general centre, and thither we accordingly determined to go. After walking nearly two miles, we came to a large open space of ground, bordering on the cemetery, and completely covered with motion, buffalo wagons, bullock wagons, horse carts and carriages, riders on horses and donkeys, with a great majority of pedestrians. I never in London nor Paris saw such a crowd gathered together, of carriages and cattle; and I am certain there could not have been less than six or seven hundred vehicles, huddled together, without any attempt at order or regularity, and of course there was an appropriate and satisfactory mass of confusion and wrangling, all of which the women in the vehicles seemed to enjoy vastly, as they lolled on their couches and smoked their pipes. The carriages were almost all filled with women, indeed, I think I saw only one in which there was a man, and he squatted on his couch in solitary grandeur. The Greeks laughed and chattered, danced, and wrestled; while the criers of water, bread, etc., added to the general confusion; and I wished more than once that Cruikshank could have

seen it, for, even without the noise, it would have made a sufficiently grotesque *tableau*.

I once joined in an oriental picnic on this side of the Bosphorus. One day, along with four English ladies, having been visiting some Armenians at Stamboul, we received an invitation from a merchant, to join a small rambling party. On the day appointed, we accordingly again repaired to Stamboul, where we found our Armenian friend prepared to receive us in the small room of his stall, which was not more than eight feet cube, small enough in all conscience for eight persons to lunch in, but, as it was, we managed to make it do. The party consisted of our host, another Armenian merchant, a Greek, the four ladies and myself. Three sat on a small sofa at the one side of the room, three on chairs at another side. One Armenian sat cross-legged on a mat, spread out on the floor, and the host sat cross-legged in the doorway. Our table was placed in the centre of the group, about twelve inches high, and covered by a tray on which were raisins, almonds, and filberts. This was the first course; the second consisted of grapes, pears, peaches, and apples; and the third of *maholabi*, (pounded rice made into a jelly) preserved pears, citrons, and other sweets. When these were discussed, we were regaled with copious draughts of pure water, or lemonaded water, according as each inclined, and the repast was wound up by coffee and pipes. Our pipes having been finished we retraced our steps to the Golden Horn, where our host, after bargaining with two boatmen, got us all safely seated cross-legged in the bottom of a large caique, and we were very shortly afterwards landed at

Scutari. Here some little delay occurred in procuring horses and a vehicle, as the Armenians would have nothing but *eyi atler*, good horses; at length they concluded a bargain, we got four good riding horses, and an *araba* with two horses for the ladies. After clearing the town, we passed along some miles of burial ground, and then entered another little village as still as the grave, then a large undulating plain; here we all put our horses to a trial of their metal, and, whether it was that the Greek had infused something of his own mercurial disposition into the Armenians, I know not, but certainly they were in the liveliest humour I ever saw Armenians in in my life. As they scampered off singly, or raced together, at the full speed of their horses, sitting as erect as posts on very tall saddles, with Asiatic stirrups, slippers, and absurd costume, they were the beau ideal of every thing grotesque and amusing. After passing another village, the road began to get heavy, and the carriage gave sundry ominous jolts, at last it broke down in a large quagmire of fluent mud. This was an event that the Greek had been prophesying for some time. The ladies were taken out and mounted upon our horses, while we, like good and gallant cavaliers, led each "the palfrey of a ladye fayre."

This little incident, instead of damping our day's amusement, increased it, and many a laugh we had at each other's grotesque appearance, viz., four ladies fashionably dressed, sitting on shaggy Asiatic horses, mounted with rude and tall saddles; two of them led by long gaunt Armenian merchants, and two by Europeans. Shortly after the break down, we began to ascend a hill, and in about an hour arrived at the top

of Mount Borgolou, where the ladies sat down on shawls spread on the grass, and we prepared the repast, which was brought from the last village we had passed by a *bachal* (grocer). It consisted of brown bread, fresh cheese and salt cheese, olives, grapes, sardinians, caviar, and good spring water, procured from a well near where we sat. The repast was a frugal one, but it was a comfortable one; and, besides, we had from where we were sitting, the most extensive view any of us had ever seen of Constantinople, Thrace, the Bosphorus, Anatolia, and the Propontis. After our repast was finished, we sent the horses home, and returning to the Bosphorus on foot, took a caique at a village five miles to the northward of Scutari, and the ladies were safely landed at Topkhana, about half an hour before sunset.

The last view I had of the Bosphorus was from the stern of the vessel in which I left Stamboul, and as it calmly glided out of the Golden Horn, and rounded the Seraglio point, I thought I had never seen it to such advantage. The surface of the water was dotted with thousands of caiques darting backwards and forwards like sailor flies in a pond. The sky was clear cerulean blue, unmarked by a cloud; while the sun shone glistening on the gilded domes of Stamboul, and gaudy palaces of the ocean stream. Verily I thought the possession of Stamboul is a prize worthy of striking a blow to obtain, and many were the bold projects that flitted across my mind; and I descended to my cabin, where, drawing forth my slender stock of whity-brown writing paper, I composed the following lines, and which I present to my reader as they were thrown off at the moment.

ADDIO A CONSTANTINOPOLI.

I.

Farewell to thee, Stamboul; adieu to thee, Thera;
Adieu to Galeta; farewell to thee, Pera;
Whose sons are the sweepings of Newgate and Bedlam,
Making ready for Satan, if Satan will have them;
For certes he never on earth had a college
More skilled in teaching demoniacal knowledge;
Where liberty's crime, where force is the law,
And the life of a denizen not worth a straw;
Where, for fifteen piastres, you'll find a Maltese
Who'll cut your friends' throats as fast as you please:
Or a blood-thirsty, treacherous, swindling Greek,
Who will bury his knife full ten inches deep
In your breast or your back,—to him 'tis all one,
If you've the colour of coin to lose when it's done.

II.

Adieu to ye streets, infested with dogs;
Adieu to ye Mussulmans, haters of hogs;
Despisers yet fearers of Christian power,
Since the day that the cross 'neath the crescent 'gan cower.
Secure in your conquests you've sat and you've smoked,
And troublesome Christians quietly choked,
Until you have lost the power to defend.
Allah bishmallah,—may God quickly send
A kindling spark from the sons of the west,
Till the cross and her glory again is confess'd,
And the sceptre of Osman, so weak and so vain,
Be torn from your grasp, and you driven again
To the mountains of Bogdo 'midst wolves and jackals,
More fitted for Turks than marble-built halls.

III.

Adieu to the sultan, adieu to the women,
Adieu to the soldiers, adieu to the seamen,
Adieu to the pashas, the beys, and effendis;
From all such abortions may Allah defend us,
And hurl in fury an Euxine tornado,
To save some poor wretch you'd fain bastinado.
May the Greek and the Turk go fighting together,
Till the blow of the freeman his country deliver;
May the pistols and knife, so gaudy and grand,
Be dashed from the use of *Janizaire* hand;
May the cavias bashii feel half of the ill
Which he heaps on the head of the wretch he would kill:
Then, Stamboul, arise! once more in thy might,
Show strength is in order—that justice is right.

IV.

Adieu, ye bazaars, and your various wares;
No stranger ere sees them but wondrously stares;
For here you may buy a lass, or a bonnet,
A mat for the floor or a Persian sonnet,
A child, or a musket, a pipe stick, or rifle,
A comb or a toothpick, or any such trifle,
A diamonded necklace, a bracelet, or ring,
Fit charm for an heiress, or bribe for a king;
Good atta of roses, musk pastiles, and beads;
Yea, thousands of things which nobody needs;
A silk gown from Broussa, a Cashmere shawl,
At a price which the heaviest purses appal;
Shalvar or *fez*, Frank trousers, or hat,
The tooth of a dog, or the tail of a rat.

V.

Adieu to the palaces, white, yellow, and green;
Such fantastical gimcracks sure never were seen;
Adieu to the mosques, both royal and small;
Adieu to the minarets, short ones and tall;
Adieu to the towers of Galeta and Stamboul,
The coffee, the pipe, and short creepie stool,
The niche in the window, where under your feet
You see palace and hovel, parade ground and street;
Where Europe and Asia, mainlands and seas,
Are sprinkled with shipping, or covered with trees.
Adieu to the aqueduct built by Vespasian;
Adieu to antiquities, Theban or Thracian;
The pillars, the obelisk, tripod of brass,
Lamp posts of old Time, who christens man ass.

VI.

Adieu to ye Jews, with your cunning and cheating;
The Mussulmans keep you in order by beating;
Like eels to be skinned, you're so used to the treat,
That if coin you hear jingle you'll stand to be beat.
Adieu, ye Armenians, Arabs, Circassians,
Ye Christians, Mussulmans, Parsees, and Pagans;
Adieu, ye fair dames, with shoes yellow or red,
'Tis a pity your beauty should bloom to be hid;
Ye *chamals*, who carry far more on your back
Than ever was carried in Englishman's pack;
Ye vendors of bread, and ilk *sook-soojee*,
Ye criers of *kaimac*, and *maholabi*,
Ye makers of comfits and jellies so nice,
Distillers of punch kept swimming in ice.

VII.

Adieu to hotels, and that called the London,
The landlord of which has lately been undone,
Whom the sultan has sent, in proof of his loving,
Stockings of iron, and lodging for nothing.
Adieu to old Boghos that keeps the punch shop,
Least roguish of landlords, where Englishmen stop;
Ye wine bibbing booths, and ye gambling tables,
More filthy than pig styes or Christian stables:
I give thanks to my stars that the stern of my bark
Will be far from your precincts this night ere 'tis dark;
And to-morrow, in rising the air to inhale,
I will bless the blue sea and full-flowing sail;
So now, as the gay scene fades fast from my view,
Farewell, *gentle* Turk, I bid thee adieu.

THE END.

Clarke, Printers, Silver Street, Falcon Square, London.

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